

BRAHMA SUTRA

CHAPTER 1

4th Pada

1st Adikaranam to 8th Adhikaranam

Sutra 1 to 28

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General introduction to 4th Pada :

- 1, 2, 3 Padas – Vedantic statements, all reveal Jagat Karanam Brahma as primary import of Shastra.
- All Vedanta Vakyam consistently reveal Jagat Karanam Brahman.

1 st Pada	2 nd Pada
- Spashta Lingam	- Aspashta Lingam - Upasana Para Lingam Vakyam

3rd Pada :

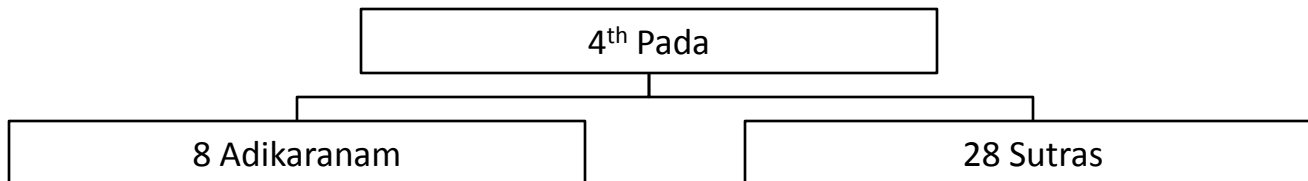
- Aspashta Brahma Lingam
- Jnana Para Vakyani

One Aim :

- To show Samanvaya – Consistently in revealing Brahman.
- Hence Chapter called Samanvaya Adhyaya.

4th Pada :

- Samanvaya Adhyaya – Consistently in revealing Brahman.
- Words like Avyaktam, Mahat, Ajaha Analysed.
- Sankhya and Vedanta interpretations different.
- Avyakta Adhikaranam Pada Vichara Dvara, Vedanta Vakyanam – Brahmani Samanvaya Sthapanam.
- Pada Vichara in 4th Pada.
- Vakya Vichara in 1, 2, 3rd Pada.



1st Ahikaranam – 7 Sutras : Aanumanikadhikaranam

Sutra 1 : Starts with Anumanika

आनुमानिकमप्येकेषामिति चेन्न
शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ।

Anumanikamapyekeshamiti chet na
sarirarupakavinyastagrihiter darsayati cha

If it be said that in some (Recensions of the Vedas) that which is inferred (i.e. the Pradhana) (is) also (mentioned), (we say) no, because (the word 'Avyakta' occurring in the Katho Upanishad) is mentioned in a simile referred to the body (and means the body itself and not the Pradhana of the (Sankhyas); (the Sruti) also explains (it). [1 – 4 - 1]

- Sankhya and Vedanta have, Anonya Adhyasa because of similarities – Sadrishya Dosha.

Similarities :

a) Name Common :

- Vedanta Darshanam called Sankhya Yoga / Sankhya Darshanam same name

Gita :

एषा ते ऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ २-३९ ॥

This, which has been taught to three, is wisdom concerning Sankhya. Now listen to the wisdom concerning Yoga, having known which, O Partha, you shall cast off the bonds of action. [Chapter 2 – Verse 39]

b) Sankhya – by Kapila Muni

- Vedanta – by Kapila in
- Bagwatam – Revealer of Sankhya to mother Devahuti.

c) Words common :

Purusha	Prakrti
<ul style="list-style-type: none">- Chetana Tattvam- Sentient- Anaadi in Sankhya + Vedanta	<ul style="list-style-type: none">- Achetana Tattvam- Anaadi- Inert- Known as Avyaktam in Sankhya and Vedanta- Basic Matter- Unmanifest – Matter which evolves to manifest universe

- Avyakta Synonym to Prakrti

Prakrti :

- Upadana Karanam Material Cause of creation
- Prakrti evolves into Prapancha.

Svetasvatáro Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Gita :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you that matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti.
[Chapter 13 – Verse 20]

- All products born out of Prakrti, Evolved out of Prakrti.
- Sankhya claims Vedic support because their, words appear in Vedas – Prakrti, Avyakta, Purusha.
- Because of common features, Sankhya claims Pramanyam – Validity for his philosophy.
- 3 Adhikaranams in Chapter 1 and 2nd Chapter – Sankhya refuted.
- Sankhya has no Vedic support – Seemingly Vedic.
- It is not Nastika Darshanam like Buddhism, which does not accept Veda at all.

Sankhya / Veiseshikas / Nyaya / Yoga :

Primary	Secondary
<ul style="list-style-type: none"> - Tarqa - Logic - Paurusheya based on human intellect 	<ul style="list-style-type: none"> - Veda not prominent - Aveidikam

Vedanta :

Primary	Secondary
<ul style="list-style-type: none"> - Apaurusheya Veda 	<ul style="list-style-type: none"> - Tarqa Subservient - Supports Sruti

Dissimilarities :

a) Prakrti :

- Basic matter which evolves into, universe = Avyaktam – Common to both.
- In Sankhya – Prakrti also know as Pradhanam.
- Pradhiyate Nikshipyate – Sarvam Jagat Asmin Asti Pradhanam.

- Pradhanam is store house in which entire universe is located.(Potential form)
- Every seed – Pradhanam in Mango seed – Entire mango tree is located in seed form.
- Prakrshena Nidhiyate Nikshipyate Sarvam Jagat Yasmin Iti Pradhanam.
- Unique to Sankhya – We don't use Pradhanam.

Vedanta :

- Pradhanam = Maya = Avidya = Maya = Shakti = Prakrti all Synonmous

Maya :

- Unique used only in Vedanta
- Basic Matter as seen by Vedanta.
- There are Verbal dissimilarities.
- Conceptual dissimilarities – Make us different from Sankhya.

Sankhya :

Prakrti – Purusha

- Totally independent principle
- Svatantram
- Both equally real – Satyam
- Parallel realities – Dvaitin
- Matter and Spirit – Chaitanyam separate.
- Matter alone material cause of creation.
- Purusha not material cause of creation.

Vedanta :

- Often says Prakrti is material cause (Material cause) of Creation.

Corollaries – Important :

a) Prakrti is dependent principle dependent on Purusha.

b) Prakrti is power / Shakti of Purusha instrument of Purusha.

- Whatever Prakrti does can be attributed to Purusha himself.
- Whatever power does or instrument does belongs to powerful one who has the power or instrument.

Examples :

Instrument	Power
<ul style="list-style-type: none">- Pen is writing- Karana instrument- Pen can't write independently- Wielding person required- Can't evolve, create independently- It is instrument of Purusha- Purusha creates world through Prakrti- Purusha – Karanam Ultimately- Karanatvam attributed to Purusha- No separate existence of Prakrti- Brahman is Jagat Karanam in Vedanta- never acceptable to Sankhya- Chetana Brahma Karana Vada = Vedanta	<ul style="list-style-type: none">- Speaking power- Possessing power

Sankhya :

- Achetana Prakrti Karana Vada.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).
[1 – 1 - 2]

Similarly Prakrti / Shakti :

- When Maya Shakti - Creates world, we attribute Kartrutvam to Shakti's possessor Brahman.

Example :

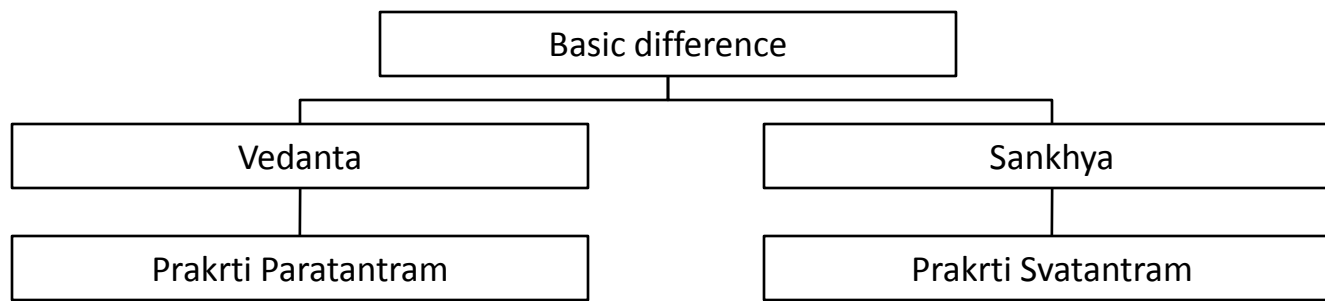
- Speaking power alone, evolves into speech but I Say :
- I Speak is dependent on speaking, power / seeing power / hearing power.
- Holder of power – Brahman alone is Jagat Karanam. This is primary teaching of Vedanta.
- Prakrti as Jagat Karanam is incidental, intermediary step, temporary Version, Compromised teaching.

Real Version :

- Brahma is Jagat Karanam - Chetana Karana Vada.

To Avoid doubts we say :

- Unique feature of Vedanta is Prakrti is dependent on Purusha Paratantram.
- In Sankhya, Prakrti is Svatantram, Independent.



What kind of Dependence it is?

Satyam	Mithya	Kaliyuga
Higher order of reality		- Prathame Pada

Tat Anantham Arambana Adhikarana :

- Explains this later. Brahman is Karanam.
- Through Maya, Prakrti is less real, Mithya than Brahman.
- Maya is not imagination.
- Prakrti evolved world is less, real than Brahman.
- Karana Status of Brahman less real, Because it is supported by Prakrti, less real.
- And because Karana status of Prakrti is less real.
- Prapancha – Mithya
Prakrti – Mithya
- Prakrtaha Karanatvam Mithya.
- Prakrti Dvara Brahmanaha Karanatvam Api Mithya.
- From Vyavaharika angle, Brahman is Jagat Karanam through Prakrti.

Vyavaharika Drishtya :

- We are Chetana Karana Vadinaha.

Sankhya :

- Achetana Karinaha Vadinaha for Achetana Karana Vada, Sankhya wants to take Vedic support.

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Purushaha revealed by Arundati Darshana Nyaya, Shaka – Chandra Nyaya.

Indriya Para Arthaha :

- Superior to grossest, sense organs is sense objects.
- From one angle sense objects control, influence sense organs by creating temptation, desire, Dhyanam.

Gita :

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधो ऽभिजायते ॥ २-६२ ॥

When a man thinks of objects, attachment for them arise;
from attachment desire is born; from desire arises anger.
[Chapter 2 – Verse 62]

- Sense objects control and drag sense organs, Arthebyaha Param Manaha.
- Superior to sense objects is mind.

Brihadaranyaka Upanishad :

- Sense objects – Grahaha.

- Like Ghost – Pretam – Grinnati iti Grahaha.
- Posses, controls people. Keeps people under its thumb.
- Possessed person under control of sense organs (Grahaha).
- Sense objects are Ati – Grahaha Ghost of Ghost.
- Sense objects more powerful than sense organs.
- Cigaratte Addict – Cigaratte (Atigrahaha), Drags, controls, tempts, individual.
- Sense objects possesses individual. Srotram Vai Grahaha, Sa Shabdena Na Grihahati.

Arthebyascha Param Manaha :

- Superior to sense objects = Mind, more subtle.

Manasastu Para Buddhi :

- Mind controlled by Buddhi - Intellects.

Buddher Atma – Mahan Paraha :

- Superior to intellect is total intellect.
= Mahat Tatvam
= Samashti Buddhi

Mahatani Para – Avyaktam :

- Causal – Matter = Prakrti

Avyaktat Purusha Paraha :

- Superior to Prakrti = Purusha
- Mahat, Prakrti, Purusha.

Sa Kashta Sa Para Gathi :

- Mahat, Avyaktam, Purushaha, 3 words common to Vedanta and Sankhya.

Is Vedanta philosophy or Sankhya?

- 3 Words Basic support of Both.

4th Pada – 1st Sutra :

आनुमानिकमप्येकेषामिति चेन्न
शरीररूपकविन्यस्तगृहीतेर्दर्शयति च ।

Anumanikamapyekeshamiti chet na
sarirarupakavinyastagrihiter darsayati cha

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [1 – 4 - 1]

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

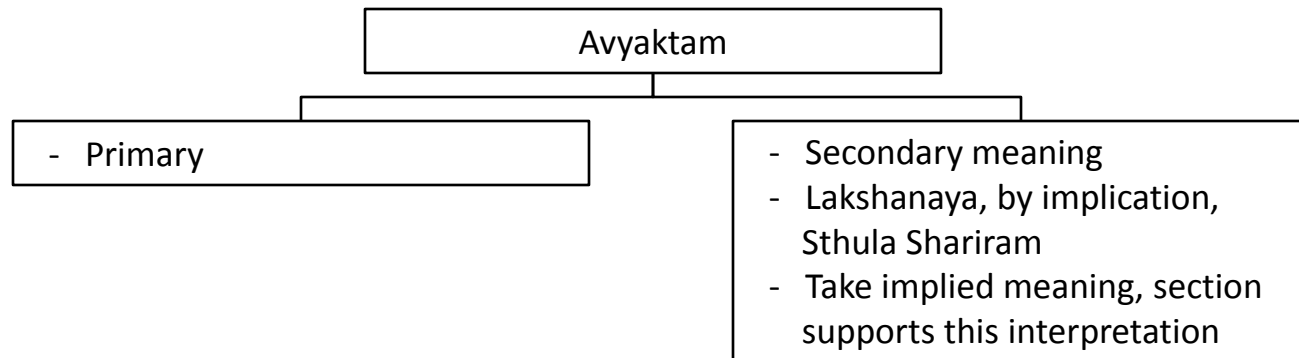
Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- 3 words – Mahat, Avyaktam, Purusha. If Sankhya proves it belongs to them, then Veda supports their philosophy.
- Mahat = Subtle Matter, beyond Avyaktam.
- Beyond Avyaktam = Purusha – subtlest principle, Concentrate on Avyaktam.
- Vedanta and for Sankhya Avyakta is Karana Prapancha.
- Karana Prapancha – Conceptually, different in both - is final conclusion.

Sankhya	Vedanta
<ul style="list-style-type: none"> - Karana Prapancha (KP) is Satyam (real) and independent Svatantram - In his mind, he refers to Katho (1 – 3 – 11) 	<ul style="list-style-type: none"> - Karana Prapancha is dependent, Paratantram, Mithya (Unreal) - Answer of Siddhantin in 3rd Sutra - In 1st + 2nd Sutra, he teases Purva Pakshi and Shankara gives mischievous answer

- In this context Avyakta – Sthula Shariram is Invisible – Indriyaithi Na Vyajyate iti Avyaktam.
- That which is not perceptible to sense organs = Avyaktam.



- Before revealing Purusha by Arundhati Nyaya

Sense Organs :

- Sense Objects – More powerful
- Mind – More powerful
- Individual intellect – More powerful
- Total Intellect – More powerful
- Avyakta Purusha – Most powerful.
- Before talking about inner spiritual.
- Journey Upanishad talks about chariot imagery.

Ratha Kalpana / Rupakam – Imagary :

- Atmana Rathinam Viddhi (Katho Upanishad : 1 – 3 – 3)
- 6 Factors introduced.

Vishaya	Shariram	Indriyami	Manaha
<ul style="list-style-type: none">- Sense objects- Roads of Marga	<ul style="list-style-type: none">- Chariot	<ul style="list-style-type: none">- Sense organs- Horses which drag	<ul style="list-style-type: none">- Reins contorting horses

Buddhi (Vyashti Samashti)	Rathi / Jajamana
<ul style="list-style-type: none">- Driver who is holding mental reins	<ul style="list-style-type: none">- Jivatma- Indweller in Back seat

Katho Upanishad :

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca ॥ 3 ॥

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins. [I – III – 3]

इन्द्रियाणि ह्यानाहुर्विषयाँ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Indriyani hayanahuh, visayamstesu gocaran,
Atmendriya mano-yukta, bhokte-tyahur manisinah ॥ 4 ॥

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the sense and the mind. [I – III – 4]

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

yastvavijñānavānbhavatyayuktena manasā sadā |
tasyendriyāṇyavaśyāni duṣṭāśvā iva sārathēḥ ॥ 5 ॥

One who is always of unrestrained mind and devoid of right understanding, his sense – Organs become uncontrollable like the vicious horses of a charioteer. [I – III – 5]

Chariot	Spiritual Journey
<ul style="list-style-type: none"> - Artha - Chariot Body 	<ul style="list-style-type: none"> - Sense organs - 5 common features - Avyaktam by Parishesha Nyaya - 1st Sutra logic Imagam imagery + teaching tally's

Word Analysis :

a) Anumanikam Api :

- Sankhya Pradhana (Also revealed in Mantras)
- Ekesham, belonging to certain Branches of Vedas.

b) Iti Chet :

- If it is argued thus not so.
- Sharira Rupasya Vinnatia Grihite.
- Because physical body introduced, through Chariot Imagary.
- **By Avyaktam – in Katho Upanishad :**

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

c) Anumanikam :

- Inferred entity
- Pradhanam of Sankhya
- Karana Prapancha known through inference only.
- In Vedanta, Karana Prapancha revealed through Shastra.

Sutra :

कामाच्च नानुमानापेक्षा ।

Kamaccha Nanumanapeksha

Because of wishing or willing in the scriptural passage we cannot say even inferentially that Anandamaya means Pradhana.[1 – 1 - 18]

नानुमानमतच्छब्दात् ।

Nanumanamatacchabdat

(The abode of heaven etc.) is not that which is inferred i.e. Pradhana because there is no term indicating it.[1 – 3 - 3]

- Anumanam used as Pradhanam.

d) Api :

- Also not only your Brahman revealed, Tattu Samanyayat Brahman revealed.
- My Pradhanam also revealed – Therefore Api.

e) Eke Sham :

- In Certain Shakam, Branches (Katho Upanishad)

Gita :

- Tyage Neiyke Tatva Manasahu, Eke Neiyke – Ekasya...

f) Iti Chet : Na :

- If it is Argued – No

g)

Sharira	Rupasya	Vinnasta	Grihite
Physical Body	Ratha Rupakam	Introduced	Mention

- Physical Body introduced in Ratha, Kalpana as Avyaktam.

h) Darshayati Cha :

- Veda itself clarifies that, through chariot Imagary Veda. Clarifies Avyaktam and Shariram alone tally in end.

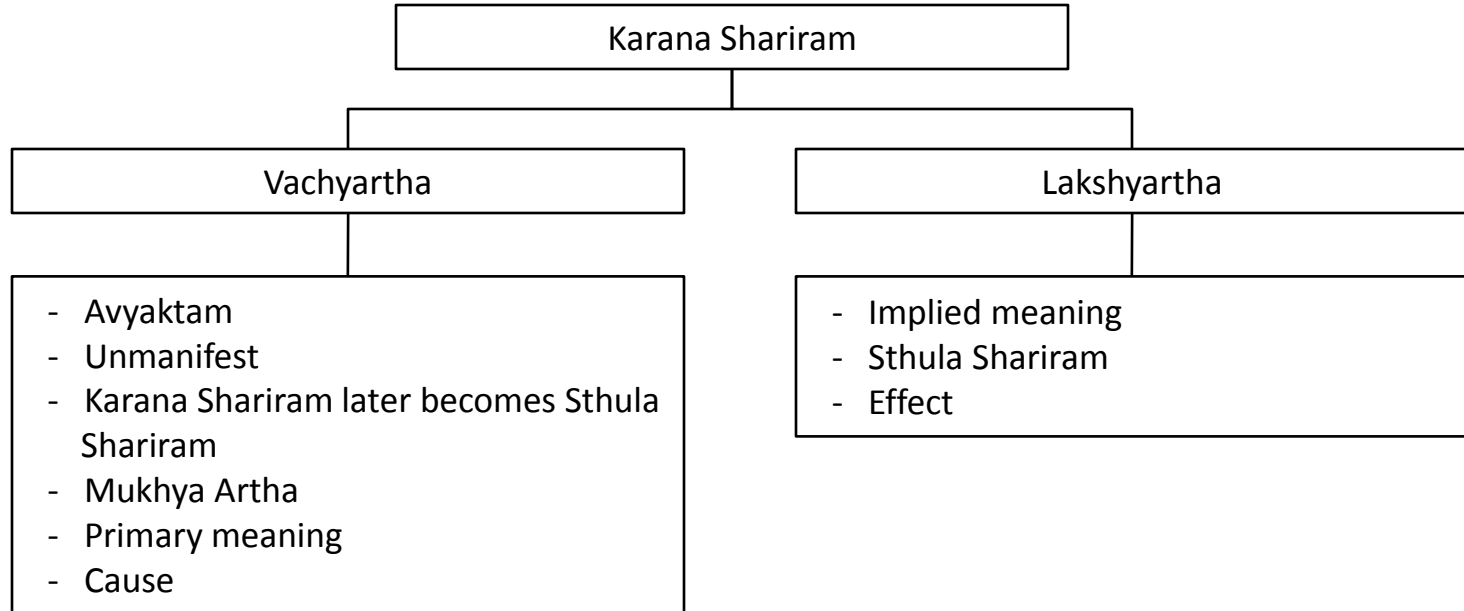
4th Pada – 2nd Sutra :

सूक्ष्मं तु तदर्हत्वात् ।

Sukshmam tu tadarhatvat

But the subtle (body is meant by the term Avyakta) on account of its capability (of being so designated). [1 – 4 – 2]

- Avyakta has primary meaning of Shariram in potential form, Body in Unmanifest form.



- Cause Karana, Shariram can always. Imply effect – Sthula Shariram.

Example :

a) Satvam : Mind in Katho Upanishad

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Indriyebhyah param mano, manasah sattvam uttamam
Sattvad adhi mahan atma, mahato-'vyaktam uttamam ॥ 7 ॥

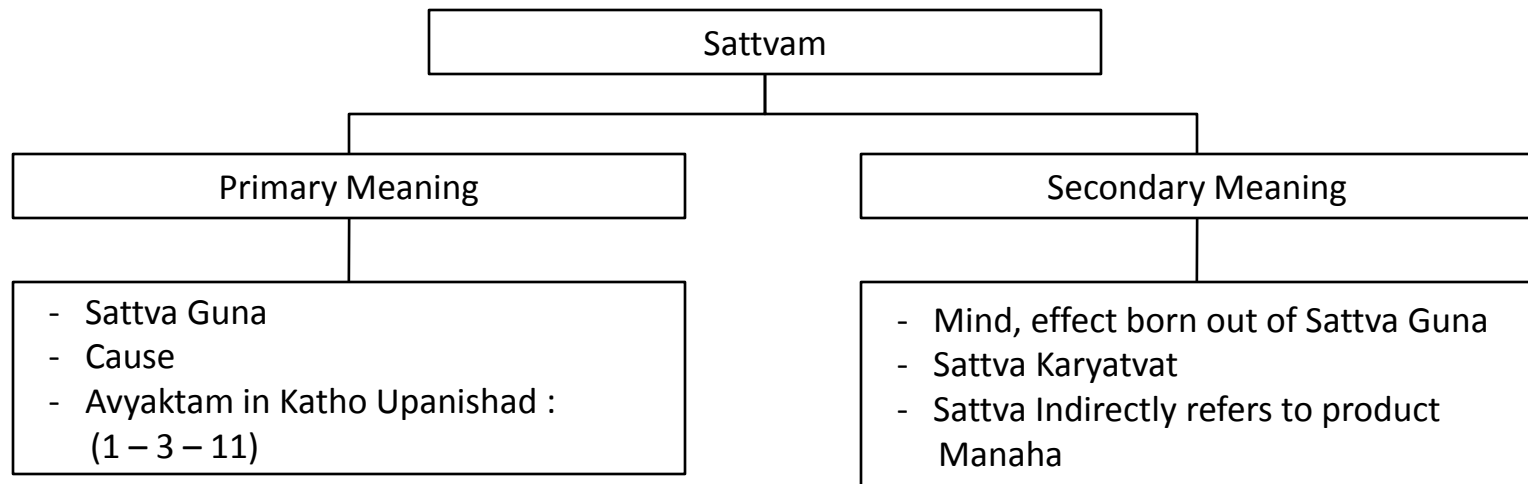
Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the great Atman, Superior to the great Atman is the Unmanifest (Prakrti). [II – III – 7]

b) Gita :

श्रीभगवानुवाच ।
अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १६-१ ॥

The blessed lord said: Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms – Giving, control of the sense, sacrifice, study of the Sastras, and straightforwardness [Chapter 16 – Verse 1]

- Sattvam = Mind



Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Convention in Shastra cause and effect words interchangeable.
- Words in meaning of cause used in meaning of effect.

Purva Pakshi :

- How Sthula Shariram Subtler than, Indriyam and Manaha.
- Both essentially same.
- Avyaktam ultimately transferred to Sthula Shariram.
- This is justification of Mischief in 1st Sutra.

Word Meaning :

a) Tu :

- However

b) Sukshmam :

- Body in causal state is primary meaning of Avyaktam here, Body in causal state is meant by Sthula Shariram in Katho Upanishad Chapter 1 – 3 – 11.
- Because it is appropriate meaning of Avyaktam.
- Physical body and its Paratvam is implied.
- Body in causal state is primary meaning of Avyaktam here Appropriate meaning. Physical body and superiority are implied.

Words :

a) Sukshmam Tu Tad Haratvat :

- Body in causal state = Karana Shariram
- Karana Avasta Shariram.
- Atra Pratipadyate.
- Karana Shariram Avyakta Shabdena Sakshat Pratipadyate.

b) Tatu Arthavat :

Tatu	Artha Vat
Avyakta, Shabdaha	Appropriate, Yogyaha

- Karana Shariram deserves the word Avyaktam.
- Vyasa accepts Karana Shariram causal body, is Primary meaning of Avyaktam but Sthula Shariram indicates indirectly.
- Like Satva Shabda – is Antahkarana Artatvat.

Sutra 3 :

तदधीनत्वादर्थवत् ।

Tadadhinatvat arthavat ।

On account of its dependence (on the Lord, such a previous seminal condition of the world may be admitted, because such an admission is) reasonable. [I – IV – 3]

- 1st + 2nd Sutra – Doesn't solve problem in Katho Mantra, Avyakta used for Sthula Shariram by implication - Ok.
- Avyakta is Physical body only by implication.
- Primary meaning Karana Shariram only.

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifested all the manifested proceed at the coming of the “day”; at the coming of “night” they dissolve in that alone, which is called the Unmanifest.
[Chapter 8 – Verse 18]

- Akyata = Karana Avasta.

Purva Pakshi :

- In this Context Avyakta may mean Sthula Shariram.
- In other places Avyakta = Karana Avasta / Karana Prapancha.

Katho Upanishad :

- Avyakta = Karana Shariram in other places, Avyakta supports Sankhya.
- Real answer of Anumanikam in 3rd Sutra.
- Elsewhere Avyakta = Karana Prapancha not Sankhya's Pradhanam.
- Karana Prapancha dependent on Brahman.
- Unreal entity = Mithya Vastu
= Anrutam
- Sankhya's Karana Prapancha = Satya Vastu.

4th Pada – Sutra 3 :

तदधीनत्वादर्थवत् ।

Tadadhinatvat arthavat ।

On account of its dependence (on the Lord, such a previous seminal condition of the world may be admitted, because such an admission is) reasonable. [I – IV – 3]

- Anumanikam Api – Ekesham
- General Analysis of 3rd Sutra of Anumanikam Adhikaranam.

Avyaktam in Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Purva Pakshi – Sankhya :

- Avyakta = Pradhanam of Sankhya
= Karana Prapancha
= Jagat Karanam
- Sutra 1 + 2... Vyasa + Shankara. Avyaktam = Sthula Shariram in chariot example.

Primary Meaning	Secondary meaning
<ul style="list-style-type: none"> - Karana Shariram - Vachyarth 	<ul style="list-style-type: none"> - Lakshyarth - Sthula Shariram - Contextual meaning

- Hence Avyaktam not Pradhanam.

Purva Pakshi :

- In Katho Upanishad Chapter 1 – 3 – 11 Avyaktam = Sthula, Shariram by implication.
- Primary meaning – Karana Avasta only, Karana Avasta of entire universe.
- Jagataha Karana Avasta includes Sharira Karana Avasta.
- Scriptures Support Sankhya in this context, Sthula Shariram is primary meaning.
- Karana Avasta of Karana Prapancha = Pradhanam.

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्नेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृत्स्नो हि सः,
प्राणमेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन
भवति ; अत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदनं यमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bhara vā
viśvam-bhara-kulāye, taṁ na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,
ātmety evopāsita, atra hi ete sarva ekam bhavanti. tad etat padanīyam
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai
padenānuvindet. evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

- Upanishad uses Avyakrutam = Avyaktam = Karana Prapancha.

Gita :

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

From the Unmanifested all the manifested proceed at the coming of the “day”; at the coming of “night” they dissolve in that alone, which is called the Unmanifest. [Chapter 8 – Verse 18]

- Avyakta = Karana Prapancha = Sankhya.
- Sruti + Smrti support – Sankhya. Very important Sutra - Brings out main, Difference between Sankhya + Vedanta.

Vedanta	Sankhya
Advaita Philosophy	Dvaita Philosophy

- We accept Avyaktam = Karana Prapancha = Primary Meaning = Samanya Artha.
- Katho Upanishad - Chapter 1 – 3 – 11 – Avyaktam = Sthula, Shariram - Exceptional case.
- Karana Prapancha = Basic matter = basic Energy, Common words used in Sankhya and Veda as Prakrti, Purusha, Avyaktam, Pradhanam, (in Vishnu Sahasranama -) Moola Prakrti.
- In Sankhya – Prakrti is Jagat Karanam + Vedanta.

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you, that matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti.
[Chapter 13 – Verse 20]

Dissimilarities :

- Prakrti / Maya = Jagat Karanam = Compromised., Secondary Version.

Primary Teaching :

- Purusha alone Jagat Karanam, Chetana Karana - Vadi. Supported by Upanishad.
- Chaitanyam Brahma alone Jagat Karana.

2 Arguments :

a) Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Are Brahma form whom all beings born, Sustained and resolve.
- Chetana Karana Vada Presented in Janmadasya Yataha.
- Brahma = Jagat Karanam = Foundation of Brahma Sutra.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmadatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Revels Atma = Karanam. Chetana Brahman Karana Vada.

2nd Argument :

- Only if Brahma accepted as Karanam. Then only Eka Vigyanena Sarva Vigyanam possible.
- If Prakrti is Karanam, Brahma need not be known.

For Advaitam :

- Eka Vigyanena, Sarva Vigyanam Pratigya important, Brahma = Ultimate cause.

Sankhya :

- Achetana Prakrti is Jagat Karanam.

Vedanta :

- Chetana Brahma is Jagat Karanam.
- What are Advantages when, Chetana Brahma is Jagat Karanam?
 - a) Sruti support is there.
 - b) Eka Vigyanena Sarva Vigyanam Pratigya is possible, Established.

Problem :

Sruti :

- Brahma = Karya Karana Vilakshana.

Katho Upanishad :

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascinn-babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- If Karanam becomes world, then Brahman will be Savikara.

How Brahma Karana Vada if no Change to produce creation?

- Kevala Brahman alone Jagat Karanam.
- Brahma has Shakti, energy, power to be Jagat Karanam, Shakti called Avyaktam.
- Shakti = Prakrti = Maya = Avidya Indriya Agocharam = Avyaktam.

Sankhya	Vedanta
<ul style="list-style-type: none">- Prakrti = Independent cause of Universe- Prakrti Cause- Prakrti is independent entity	<ul style="list-style-type: none">- Prakrti, Shakti with help of which Brahma becomes cause of Universe- Prakrti, Shakti, can't exist independently without Shaktiman Brahman

- Shakti = Brahman = Ishvara = Prakrti



Brahmantantram



Svatantram as per Sankhya

Tattvabodha :

- Brahma Ashraya
- Gunatmika = Shakti = Sattva / Rajas / Tamas.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ ७.१४ ॥

Verily, this divine illusion of Mine made up of gunas (caused by the qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion. [Chapter 7 – Verse 14]

- Deva Ashraya “Maya”
- This differentiates Sankhya and Vedanta.

a) Brahma alone Jagat Karanam

b) Prakrti, Shakti, dependent on Brahman becomes Jagat Karanam.

c) Final Problem :

Soundarya Lahari :

शिवःशक्त्यायुक्तोयदिभवतिशक्तःप्रभवितुं
नचेदेवंदेवोनखलुकशलःस्पन्दितमपि ।
अतस्त्वाम्आराध्यांहरि-हर-विरिन्चादिभिरपि
प्रणन्तुंस्तोतुंवाकथ-मक्रतपुण्यःप्रभवति ॥

*sivah saktya yukto yadi bhavati saktah prabhavitum
na ced evam devo nakhalu kusalah spanditum api
atastvam aradhyam hari hara virincadhibhir api
pranantum stotum va katham akrtapunyah prabhavati*

Joined with Shakti(thyself), Lord Shiva is capable of creating the Universe. Otherwise, the Lord is not be able even to stir. You are worthy of being adored even by Lord Vishnu, Lord Shiva and Lord Brahma. Therefore, O Goddess! without acquiring great merits, how can a person be able to salute you? [Verse 1]

- Prakrti = Shakti = eternal like Brahma, How Advaitam?
- Shakti depends on Shaktiman. Does Brahma have Svagata Bheda, Savayavam, division?

Brahman	Shakti / Maya
<ul style="list-style-type: none"> - Substance - Eternally real - Anaadi Anantha - Paramartikam 	<ul style="list-style-type: none"> - Guna? - Part? - Eternally Unreal <p>Gita :</p> <ul style="list-style-type: none"> - Na Rupamasye... [Chapter 15 – Verse 3] - Anaadi, Anantha, Vyavaharikam during Pralayam Shakti – Not active but passive, Unmanifest like speaking power active, inactive – Passive invisible. - Shakti – Maya eternally in Brahman Active or inactive form.

Gita :

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm – Rooted Asvattha – Tree with the strong axe of non – Attachment. [Chapter 15 – Verse 3]

Ajnani :

- Counts 2 – Does not know difference.
- Brahman and Maya – 2 – Dvaitam.

Jnani :

- Knows both eternal Brahman, Eternal Maya.
- Does not count Maya alone with Brahman accept eternal presence.
- When he gains knowledge. Counting after Brahma stops.
- Prapancha Sishya, Brahma Sutra, Astika Samajam – All Mithya – Maya.
- Experientially accept Maya.

- Destruction of Maya is cognitive change, intellectual Understanding.
- Maya not counted along with Brahman.
- Maya does not loose Experiencability like sun rise, after knowing no sun rises only earth moving around.
- Sunrise loose reality, not Experiencability.
- Maya / Prakrti – Mithya – Paratantram – Vedanta .
- Maya / Prakrti – Satyam – Svantantram – Sankhya.

Word Analysis :

a) Tad Adinatvat Arthavatu :

- Being dependent on Brahman, Avyaktam is not independent Pradhanam of Sankhya.

b) Aathavatu :

- Dependent Avyaktam is purposeful also.

c) Tad - Adinatvat

↓ ↓

Brahman Dependent

- Because of Brahman's dependence of Avyaktam.
- Avyaktam has Brahma dependence, our Avyaktam has Brahma Dependence.

Sankhyas Avyaktam	Vedanta Avyaktam
<ul style="list-style-type: none"> - Independent - Purusha Anadhina Avyaktam 	<ul style="list-style-type: none"> - Dependent - Purusha Adina Avyaktam

- Tasmāt Avyakta Shabda Sapi, Avyakta Pradhanam Na Bavati.

d) Artavatu :

- It is purposeful, Prakrti, Avyakta, Maya is useful, Purposeful as Jagat Karanam.
- Senses as support in making Brahman as Jagat Karanam.
- Svatantra Brahman not cause of Universe. Brahman to become cause, Prakrti Becomes Avyaktam.
- It has no independent role. It does not have independent existence, No Satta, No Svantrata.

Sutra 4 :

ज्ञेयत्वावचनाच्च ।

Jneyatvavachanaccha

And because it is not mentioned (that the Avyakta) is to be known (it cannot be the Pradhana of the Sankhyas).

[1 – 4 – 4]

General Analysis :

Sankhya :

- Purusha, Avyaktam, Prakrti – Equally important.
- Sankhya
Yoga, Veiseshika
Purva Mimamsa, Visishta Advaitin } Accepts Duality
- To attain Moksha one should know. Purusha and Prakrti – distinctly.
- Now known in mixed Upanishad way.

Aim of Sankhya	Aim of Vedanta
<ul style="list-style-type: none">- Knowledge of 2nd thing- Not Eka vastu- Both Purusha + Prakrti to be known for Moksha- Avyakta Jneyam	<ul style="list-style-type: none">- No difference- Eka Vastu- Knowledge of Purusha alone is Moksha – Prakrti rejected- Brahman Vigyanena Moksha not Maya Vigyanena- Not Maya Sahita Brahman Vigyanena- Atmavitu Shokham tarati- Kevala Nirguna Atma- Avyakta – Heyam- Avyakta dismissed and go to Purusha- Study Katho Upanishad Chapter 1 – 3 – 11 Avyaktat Purusha Paraha Enter each stage

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Dismiss previous stage – By Arundhati Nyaya Negate previous stage dismiss Avyaktam, go to Purusha.

Purva Pakshi : Question :

- Avyaktam to be known before dismissing.

Answer :

- If it is equally to be known next Mantra Chapter 1 – 3 – 12 – will not be there.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

eṣa sarveṣu bhūteṣu gūḍho'tmā na prakāśate |
dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ॥ 12 ॥

This Ātman (Self), hidden in all beings, does not shine forth; but It is seen by subtle seers through keen and subtle understanding. [I – III – 12]

- Chapter 1 – 3 – 10, 11 stepping stone, buildup.
 - Purusha finally, one thing to be known.
 - Avyaktam = Neuter gender.
 - Gudotmana Drishyate – With Sharper intellect recognise Purusha.
 - Prakrti not to be known
 - Purusha alone Jneya Vastu
- } 1st Difference

Word Analysis :

- Jneyatva Vachanat Cha

a) Cha :

- Moreover
- Since Avyaktam is not mentioned as something to be known.
- Avyaktam is not Pradhanam of Sankhya.

b) Jneyatvam :

- Knowability, thing to be known for liberation.
- In Sankhya, Prakrti to be known for liberation.
- In Vedanta, Purusha to be known for liberation.
- Because of Non mention of Knowability of Avyaktam, Avyaktam not Pradhanam.

c) Cha :

- Addition reason also conjunction.

1st Chapter – 4th Pada – Aanumanika Adhikaranam :

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Sankhya :

- Unmanifest form of Universe = Avyaktam, Indriyai Na Abivyajyate
- That which is not revealed by sense organs / Apratyaksham.
- Known only by Anumana.
- World in potential form before creation is Avyaktam.
- Unmanifest – Universe, Matter in Veda and Sankhya.

Question Regarding Status of Avyaktam :

Sankhya	
<ul style="list-style-type: none"> - Unmanifest Universe, Basic matter is Svatantram - Has independent existence 	<ul style="list-style-type: none"> - Matter and Spirit 2 Separate entities Parallel Realities

- In between science and Vedanta.

Science :

- Matter real, Consciousness depends on Matter phenomenon in Brain.

Vedanta :

- Consciousness real, independent substance matter depends on consciousness.

Tad Adhinatvat :

- Matter = Chaitanya Adhinam.

4th Sutra :

ज्ञेयत्वावचनाच्च ।

Jneyatvavachanaccha

And because it is not mentioned (that the Avyakta) is to be known (it cannot be the Pradhana of the Sankhyas).

[1 – 4 – 4]

Moksha in Sankhya :

- Prakrti – Avyaktam and Purusha Jnanena Moksha.

Moksha in Vedanta :

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahma Jnanat Moksha, Brahnavit Aapnoti Param.

Chandogya Upanishad :

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तार- यत्विति तं
होवाच यद्वै किञ्चैतदध्यगीष्टा नामैवैतत् ३

So'ham bhagavo mantravidevasmi natmavicchrutam hyeva me
bhagavaddrsebhystarati sokamatmaviditi soham bhagavah
socami tam ma bhagavanchokasya param tarayatviti tam
hovaca yadvai kincaitadadhyagistha namaivaitat II 3 II

True, I have learnt much, but I know only the word meaning. I do not know the Self. Sir, I have heard from great persons like you that only those who know the self are able to overcome sorrow. I am suffering from sorrow. Please take me across the ocean of sorrow. Sanatkumara then said to Narada, Everything you have learnt so far is just words. [7 – 1 – 3]

- Atmavit Shokam Tarati Maya, not thing to be known but to be rejected as Mithya.
- Maya – Stepping stone to go to Brahman.

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

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Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Superior to Mahat and Avyaktam is Purusha.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

**eṣa sarveṣu bhūteṣu gūḍho"tmā na prakāśate |
dṛśyate tvagryayā buddhyā sūkṣmayā sūkṣmadarśibhiḥ ॥ 12 ॥**

This Ātman (Self), hidden in all beings, does not shine forth; but It is seen by subtle seers through keen and subtle understanding. [I – III – 12]

- Purusha hidden in heart of all. To be known with subtle intellect.
- Drishyayate Agrayaha Buddaya.
- Mahat, Avyakta not object of knowledge but only Purusha.
- Esha = Purusha = Masculine.
- Veda does not talk about, Avyaktam as something to be known for Moksha.
- In Sankhya – Avayakta = Svatantram, Achetana Karana Prapancha

Veda :

- Talks of Chetana Paratantram Karana Prapancha.

वदतीति चेन्न प्राज्ञो हि प्रकरणात् ।

Vadatiti chet na prajno hi prakaranat

And if you maintain that the text does speak (of the Pradhana as an object of knowledge) we deny that; because the intelligent (supreme) Self is meant on account of the general subject matter. [1 – 4 – 5]

General Analysis :

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽ
रसन्नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचार्य
तन्मृत्युमुखात्प्रमुच्यते ॥ १५ ॥

aśabdamasparśamarūpamavyayaṃ tathā'
rasannityamagandhavacca yat | anādyanantaṃ
mahataḥ paraṃ dhruvaṃ nicāyya
tanmṛtyumukhātpromucyate

He, who has Realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (Great), eternal and unchanging, is freed from the Jaws of death. [1 – 3 – 15]

- Unmanifest - Prakrti is Indriya Agocharam.
- Nityam in Pralaya, Avyakta. Srishti Kala – Vyakta.
- Anaadi, Anantam, Mahata Param beyond Mahat = Total Mind.

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- By knowing that, one gains immortality, ends mortality.

1st Portion – Purva Pakshi :

- Vadati, Avyaktam – To be Known
- Katho Upanishad Chapter 1 – 3 – 15 – Sat Adhishtana Purusha alone to be known not Avyakta Prakrti.

How Mahataha Param?

- Superior to Mahat = Avyaktam.
- Superior to Avyaktam = Purusha.
- Phd Superior to Masters
Phd Superior to Graduate } Supports our Conclusion

2 More Arguments :

a) In all Mantras :

- Atma Jnanat, Brahma Jnanat, Moksha, not Prakrti Jnanat Moksha.

b) 2nd Argument :

- Tushyati Durjana Nyaya
- Tholanju Po Nyaya

Last line will read :

- Knowing Prakrti one gets Moksha.

Sankhya Says :

- One should know Prakrti and Purusha for Moksha.

Word Analysis :

a) Vadati :

- Veda speaks of something to be known in Chapter 1 – 3 – 15, is statement of Sankhya.

b) Iti Chet Na :

- If it is Argued thus, it is not so.

c) Pragyahi :

- Atma, Purusha is spoken of in Chapter 1 – 3 – 15.

d) Prakaranat :

- That is Topic.

e) Pragyā :

- Nirguna Brahman – Not Vishwa / Teijasa / Pragyā.
- Atma Shuddha, Upahita Chaitanyam.

f) Hi :

- Alone, indeed because of Jnanam, See Previous and Later Sutra.

Sutra 6 :

त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ।

Trayanameva chaivamupanyasah prashnascha

And there is question and explanation relating to three things only (not to the Pradhana). [1 – 4 – 6]

General Analysis :

- Elaboration of previous Sutra context explained

2 Interpretations :

a) Swamijis :

Katho Upanishad :

- Answer to 3 question / 3 Boons Asked by Nachiketa - 3 Answer.

Question 1 :

- Father's peace of Mind

Katho Upanishad :

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभिमृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

śāntasaṁkalpaḥ sumanā yathā syādvītamanyurgautamo mābhimṛtyo |
tvatprasṛṣṭam mābhivadetpratīta etattrayaṇām prathamam varam vṛṇe || 10 ||

Naciketas said, “O lord of Death! As the first of the three boons, I choose that Gautama, my father, be pacified, be kind and free from anger towards me, and that he may Recognise me and greet me, when I am sent away by three.” [1 – 1 – 10]

Answer :

यथा पुरस्ताद्भविता प्रतीत अउद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युःत्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥ ११ ॥

yathā purastādbhavitā pratīta auddālakirāruṇirmatprasṛṣṭaḥ ||
sukhaṁ rātrīḥ śayitā vītamanyuḥtvāṁ dadṛśivānmṛtyumukhātpramuktam || 11 ||

“Through my Favour, Auddalaki, Aruni (thy father), will Recognise you and will be (possessed of affection) as before, when he sees you released from the mouth of death, will lose his anger, and will sleep peacefully at night.”[1 – 1 – 11]

Question 2 :

- Ritual for attaining heaven.

Katho Upanishad :

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद्वितीयेन वृणे वरेण ॥ १३ ॥

sa tvamagniṁ svargyamadhyeṣi mṛtyo prabrūhi tvam śraddadhānāya mahyam |
svargalokā amṛtatvaṁ bhajanta etaddvitīyena vṛṇe vareṇa || 13 ||

O Death! Thou Knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon. [I – I – 13]

Answer :

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Lokadi-magnim tam-uvaca tasmai
ya istaka yavatir va yatha va,
sa capi tat pratya-vadad yathoktam
atha-'sya mṛtyuh punare-vaha tustah || 15 ||

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Naciketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again.... [I – I – 15]

- Svarga Sadhana Karma

Question 3 : 3rd Boon

- Anyatra Dharma – Katho Upanishad

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

- Does Anyone Survive death?
 - Sukshma Shariram
 - Karana Shariram
 - Sthula Shariram
- } Survives

Katho Upanishad :

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou Seest as other than virtue and vice – as right and ‘Unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

What lies beyond :

- Cause and effect
 - Dharma / Adharma
 - Time.
- } Atma Vidya

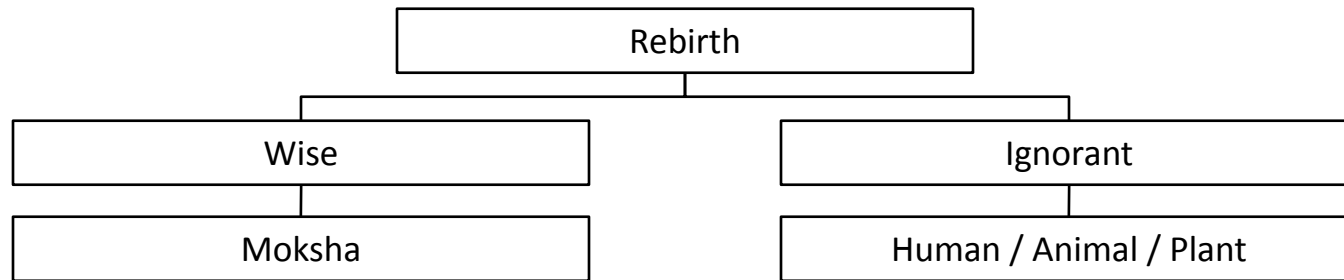
Upanishad Answer :

न जायते म्रियते वा विपश्चित् नायं कुतश्चित् न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire ॥ 18 ॥

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

What happens to Atma after death?

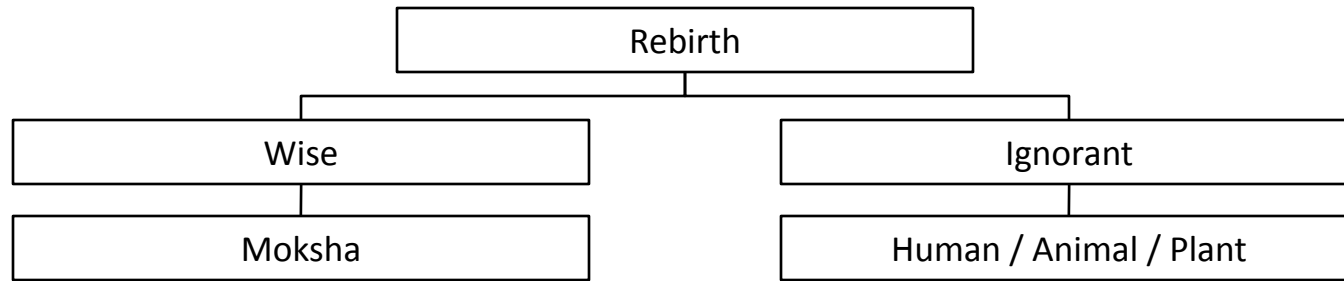


- Father's peace, Ritual, Purusha Jnanam.
- 3Question – As per Vyasa, No Question / Answer on Prakrti / Pradhanam.

Shankara : 3 Question :

Svarga Sadhana	Jivatma	Paramatma
Katho Upanishad Chapter 1 – 1 – 13 + Chapter 1 – 1 – 15	Katho Upanishad Chapter 1 – 1 – 20 + Chapter 2 – 2 – 7	Katho Upanishad Chapter 1 – 2 – 14 Chapter 1 – 2 - 18

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Katho Upanishad Chapter 1 – 1 – 13 + Chapter 1 – 1 – 15	Katho Upanishad Chapter 1 – 1 – 20 + Chapter 2 – 2 – 7	Katho Upanishad Chapter 1 – 2 – 14 Chapter 1 – 2 - 18

Katho Upanishad :

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योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge. [II – II – 7]

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

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अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

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"The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. [I – II – 18]

- Father's peace of Mind - Not Question.
- Evam Prakarana Vashat.
- By Looking into topics...
- 3Question / 3 Answers... No Pradhana

a) Yevam :

- Similarly.

b) Prashna :

- Question.

c) Upanyasaha :

- Answer

d) Trayanam Eva :

- With request to 3 Topics only – Answer found in Upanishad.

e) Cha :

- Therefore Pradhanam, not mentioned here.

Complication :

- Is Jivatma / Paramatma – Identical or separate, Either way in trouble.

If Identical :

- Can't count as 3 questions.
- Svarga Ritual + Jivatma / Paramatma.
- Only 2 Question.

If Jivatma / Paramatma Separate?

- How many Boons Yama gave?

Katho Upanishad :

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

tisro rātrīryadavātsīrgṛhe me'naśnanbrahmannatithirnamasyaḥ |
namaste'stu brahmansvasti me'stu tasmātpṛati trīnvarānvṛṇīṣva || 9 ||

Yama said: “O Brahmana (Brahmin), thou, a venerable guest, hast dwelt in my house three nights without eating. Therefore, choose now three boons, in return, O Brahmana, my prostrations unto three. May good befall me.” [1 – 1 - 9]

- Peace / Ritual / Jivatma or Paramatma.
- If Jivatma is 3rd Boon, How Yama Raja talks of Paramatma Which is not inched in Boon?
- If 3rd Boon – ‘Jivatma’, Yama Raja talked about ‘Paramatma’ as Bonus topic.
- Purva Pakshi : Pradhana also Bonus topic.

6th Sutra of Aanumanika Adhikaranam :

त्रयाणामेव चैवमुपन्यासः प्रश्नश्च ।

Trayanameva chaivamupanyasah prashnascha

And there is question and explanation relating to three things only (not to the Pradhana). [1 – 4 – 6]

Sankhya :

- Pradhana has support of Vedas.
- Quotes

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;
Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has Realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Vyasa :

- Svatantra Pradhanam not discussed as Question or Answer in Katho
- Mantra about Purusha only.

6th Sutra :

- By Analysis of topics no scope for Pradhanam, 3 Question and 3 Answers.

Vyasa : 3 Question :

- Ritual for heaven Svarga Sadhana / Jivatma – Vishaya Prashna / Paramatma – Visha Prashna

Purva Pakshi : Objection

- Jivatma = Prasna Chapter 1 – 1 – 20
- Paramatma = Prasna Chapter 1 – 2 - 14

Jivatma / Paramatma – Aikyam Or Jivatma / Paramatma – Bheda?

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou Seest as other than virtue and vice – as right and ‘Unright’, as other than cause and effect, as other than the past and future – tell me that.” [I – II – 14]

- If Aikyam – Then No 3rd Question.
- 2 + 3 Question – Identical, Sutra - Wrong Sutra Dosha.
- If Jivatma / Paramatma – Bheda = No Problem in Sutra.
- 3Question – Ritual / Jivatma / Paramatma.

Upanishad in Trouble :

- 3 Boons – 3 Varam’s - Fathers peace of Mind / Ritual / Jivatma / Paramatma – Discussion.
- Sutra – 3 Prasna.

3rd Boon for only one :

- If Jivatma, Paramatma – Outside Boon.
- 3 Boons – 4 Topics – 1 Bonus topic, Even though not in Boon.

Sankhya :

- I Can add Pradhanam topic in Katho Upanishad Chapter 1 – 3 – 15.

Shankara :

- In 3 Boons discussion, Assume Jivatma / Paramatma.
- Aikyam – Ritual / Father's Shanti / Jivatma – Paramatma identical.

In 3 Prasna :

- Assume Jivatma / Paramatma – Bheda
- Svarga, Jivatma, Paramatma .
- No Conflicts.

Prasna	Boons
<ul style="list-style-type: none">- Vyavaharika Drishti- 3 Question	<ul style="list-style-type: none">- Paramartikam- 3 Boons

Conclusion :

- No Sankhya Pradhanam
- 6th Sutra – Over.

7th Sutra :

महद्वच ।

Mahadvaccha

And (the case of the term Avyakta) is like that of the term Mahat. [I – IV – 7]

- Upanishad talks about Mahat.
- Avyaktam, Mahat, Purusha – In Sankhya and Upanishad.

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa kastha sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Upanishad :

- Mahat different from Sankhya.
- Similarly Avyaktam has Vedic meaning not Sankhya.
- Vyasa drops Avyaktam for time being.

Mahat :

Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

**Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥**

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

- Mahat = Mahan Atma, Mahat Para Avyaktam.

Katho Upanishad - Chapter 1 – 3 – 10	Katho Upanishad - Chapter 1 – 3 – 11
Mahat = Mahan Atma	Up Mahat

- Mahan Atma = Chetana Vastu only



Reflexive Pronoun – Indicating self.

- Reflective Noun can be used by, Conscious entity only... I / Self

I = Self = Atma	Clip will not use I / Self
<ul style="list-style-type: none"> - Chetanvadi Shabdaha - Mahat = 'Hiranyagarbha' Tatvam in Vedanta - Total subtle body - Chetana Tatvam - Next Superior - Avyaktam 	<ul style="list-style-type: none"> - Achetanam - Sankhya Mahat - Inert matter - Prakrtis Modification - Jada Prakrti Vikara - Achetana

Word Meaning :

Mahadvatu Cha :

a) Cha :

- Moreover – Conjunction

b) Like Mahad Vatu – Occurring in Katho Upanishad :

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
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Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [I – III – 10]

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

- Avyaktam does not reveal Sankhya Pradhanam in Chapter 1 – 3 – 11
- Cha Adds Another reason – in Addition to Previous Sutra.

Mahat Eva :

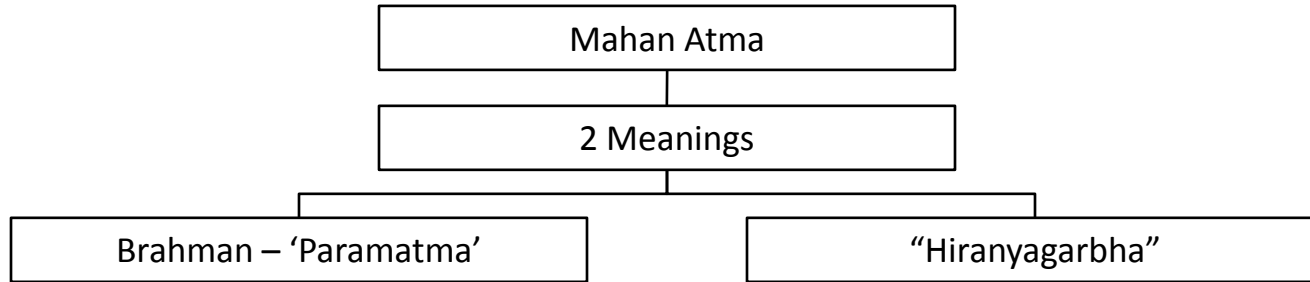
- Vatu
- Eva = Comparison not possession.

Katho Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितं ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

aśarīraṁ śarīreṣvanavastheṣvavasthitam |
mahāntaṁ vibhumātmānaṁ matvā dhīro na śocati || 22 ||

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all- pervading, does never grieve. [1 – 2 - 22]



- Reveals Chetana Vastu not Achetana Prakrti – Pradhanam
- 11th Sutra Over – Aanumanikam Adhikaranam Over.

Summary of Adhikaranam :

a) Vishaya :

- Avyaktam word in Katho Upanishad Chapter 1 – 3 – 11

b) Samshaya :

- Is it Sankhyas Achetana Pradhanam / Prakrti or Chetana 'Hiranyagarbha' – Tatvam of Vedanta.

c) Purva Pakshi :

- Basic matter principle which has existence independent of Consciousness.
- Svatantra Achetana Tatvam.

Supported by Upanishad :

- Not Avyakta Purusha, Similar Gradation but Achetanam.

d) Siddantin :

i) Primary Approach :

- Avyaktam is physical body alone in Katho Upanishad Chapter 1 – 3 – 11 – Indicated in Ratha Chariot Imagery.

II) Secondary Approach :

- Basic Matter – Energy – Comprise
- But still dependent on Consciousness for existence.
- Independent matter does not exist.
- Paratantra Mula Karanam, Dependent Matter principle.
- Achetana Svatantra Tatvam, Pradhanam not accepted.

e) Sangatih :

- It is in Appropriate place in Brahma Sutra - 1st Chapter – 4th Pada – 1st Adhikaranam.

2nd Adhikaranam – Sutra 8 :

चमसवदविशेषात् ।

Chamasavadaviseshat

(It cannot be maintained that 'Aja' means the Pradhana) because no special characteristic is stated, as in the case of the cup. [1 – 4 - 8]

General Introduction to Adhikaranam :

- Chamatavatu - 3 Sutras

Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बहीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah I
ajo hy eko jusamano 'nuseste jahaty enam bhuktabhogam ajo 'nyah II 5 II

There is a single Female of red, white and black Colours, who is Unoriginated, and who produces numerous offspring's resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also Unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

11th Upanishad :

- Shankara commentary available not accepted originality.

Famous Mantras : Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram I
tasyavayavabhutais tu vyaptam sarvam idam jagat II 10 II

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ ११ ॥

eko devah sarvabhutesu gudhah sarvavyapi sarvabhutantaratma I
karmadhyaksah sarvabhutadhipasah saksi ceta kevalo nirgunas ca II 11 II

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature. [Chapter 6 – Verse 11]

Krishna Yajur Veda :

- Mahanarayana Upanishad - Same mantra chanted with Svara... Ajama...
- Sankhya talks this mantra for support to introduce independent Purusha + Prakrti Tatvam.

Purusha :

- Consciousness – Prakrti = matter Principle, Both are reality.

Consciousness :

- Satchit, Ananda Svarupa, Asangam.

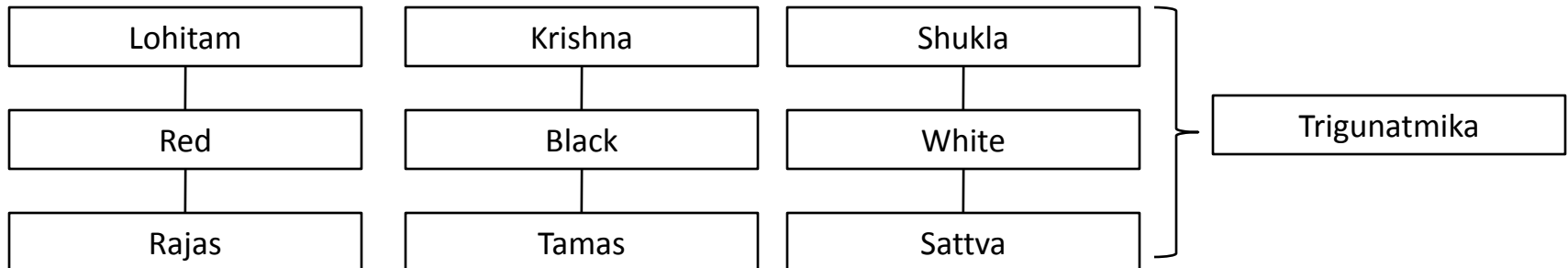
Prakrti :

- Sattva, Rajas, Tamas, Gunatmakam.

Vyasa :

- Accepts Purusha, Prakrti, Chetana, Saguna, Nirguna, Achetana.
- Both Independently real, Vyasa not ready to accept.
- One real, another Mithya.
- For real Prakrti, Sankhya wants support.
- 4 Interpretations for this Mantra, 1 – Sankhya – 3 – Vedantin ‘Ajana Kam Lohita Krishna’.
- Lohita Krishna Shukla.
- Svatantra Prakrti, Basic matter independent, real.

What is nature of Prakrti?



What Prakrti Does?

- Prakrti creates many products, evolutes, Vikrutaya, Karyani, effects, Products,
- Prajayate, that which is born = Karyam.
- 22 Tattvams - Mahat, Ahamkara, Manaha, Pancha Butani, Jnana indriyas, Karma Indriyas.
- Praja = Evolutes of Prakrti.
- Effects – Similar to cause = Mother = Trigunatmikam.
- Prakrti and Vikruti = Trigunatmikam.
- Karanam(Nirgunam) and Karyam (Sagunam) = Trigunatmikam.
- Ekaha – Ajaha – Jiva.
- Some ignorant Jivas – Jushamana – Go after.
- Prakrti, Nourish, Serve, enjoy Prakrti.
- Samsarti, Anushete, go along with Prakrti, Undergo Samsara, Punarapi Jnanam, Maranam...
- Go from one body to another and suffer Prakrti = Vikruti.
- Some wise ones get all Bogaha, from Prakrti... for Purushartha use Prakrti.
- Body / Mind / Shastra... All Sadhanas to be used for Bhoga.
- Intelligent give up Prakrti... use and throw away... Close to Vedanta.

1st :

- Ajaha – Svatantra Prakrti.

2nd :

- Ajaha – Jiva
- Why Prakrti uses Ajah...Ajah... Anaadi...
- Na Jayate iti Ajah... Birthless.

Gita :

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-१९ ॥

Know you, that matter (Prakrti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 – Verse 20]

- Prakrti = Anaadi.
- Jivatma = Purusha = Anaadi.

1st Line :

- Birthless Prakrti = Ajaha

2nd Line :

- Birthless Purusha = Ajaha.

Chapter 1 – 4th pada – 2nd Adhikaranam :**Sutra 8 :**

चमसवदविशेषात् ।

Chamasavadaviseshat

(It cannot be maintained that 'Aja' means the Pradhana) because no special characteristic is stated, as in the case of the cup. [1 – 4 - 8]

General Introduction :**1st Interpretation : Sankhya :**

- Ajaha = Birthless Pradhanam.
- Gunatmakam – Lohitam, Shukla, Krishna.
- Svatantram, Ekam, one Prakrti, Creates beings and things like Prakrti.
- Sa Rupa

3 Gunas / Karanam :

- Evolutes = effect = Karyam – Things and beings.

2nd Line :

- Ajaha – Ekaha – Particular Jiva, Purusha one, Jivas many.
- Some Jivas run after Prakrti and suffer.
- Some Jivas make use of Prakrti to fulfill Purusharta and then.
- Renounce Prakrti and get liberated.

Many Purusha	One Prakrti
<ul style="list-style-type: none"> - Beginningless - Some run eternally with 3 Gunas - Wise give up 3 Gunas/ Gunas Visishta Svatantra Pradhanam 	<ul style="list-style-type: none"> - Beginningless

2nd Interpretation : Vedantin :

- Accept Ajaha = Pradhanam, Prakrti, Beginningless.
- Guna Traya Visishta – Prakrti – Accepted.

Difference :

- Paratantra Prakrti – Dependent not Svatantra – Independent.
- 1st + 2nd Interpretation close.
- Prakrti – cause of creation, some Jiva run after and some reject.
- Later 3 Padas accept of Svetasvatara Mantra.

1st Pada :

- Guna Traya Visishta Ajaha.

Interpretation No 3 :

- Shankara in this Adhikara, Says 3 Colours not Guna.

Varna Trayam :

- Lohitam – Red
- Krishna – Black
- Shukla – White
- Beginning Ajaha – Prakrti, Paratantra Dependent.

1st Interpretation “Purva Pakshi” :

- Ajaha, Guna Traya Visishta, Svatantra Prakrti.

2nd Interpretation :

- Guna Traya Visishta, Paratantra Prakrti.
- Shankaras Svetasvatara Upanishad Vyakyanam.

3rd Siddantin :

- Varna Traya Visishta Paratantra Prakrti
- Aside.

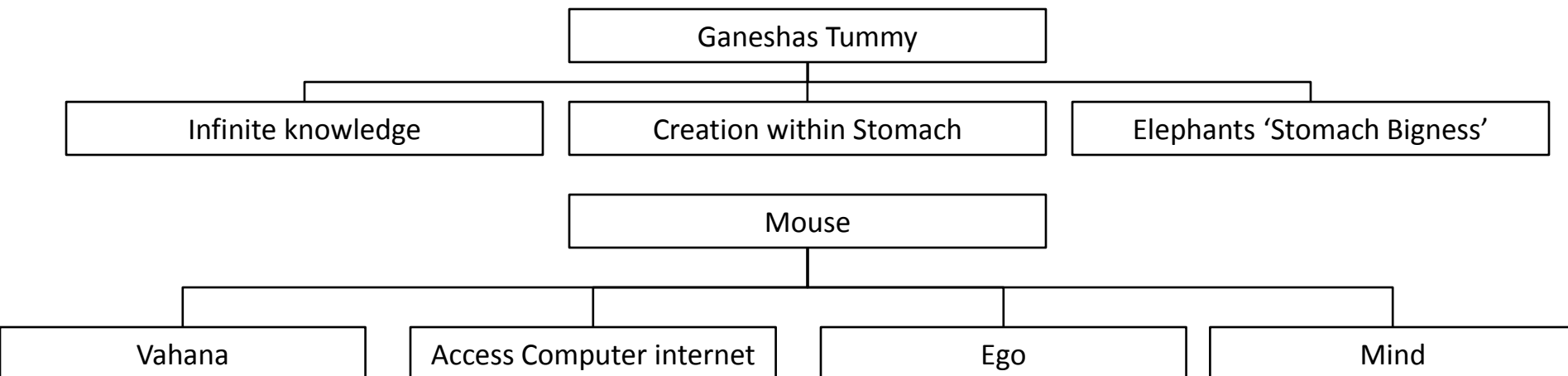
4th Siddantin :

- Vyasas in this Adhikaranam Buta Traya Visishta
- Paratantra 3 elements Agni / Apaha / Prithvi
- Lohita, Shukla, Krishna
- Only 3 Colors – Varnas

Essence :

- Upanishad does not support Sankhya philosophy.
- Ajaha – Birthless - Can refer to Atma / Brahman / Creation
- Creation = Ajam – Adjective, No finality in Ajam.
- 3 Colors can Symbolise anything as per ones imagination.

Puranas :



- 4 Ayudas of Vishnu - Sudarshana Chakra, Gaddah

- When Symbol not specified, go closer to Shastram.

Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,
 स यत्र प्रस्तुयात् तदेतानि जपेत्—असतो मा सद्गमय, तमसो मा ज्योतिर्गमय,
 मृत्योर्मा मृतं गमयेति; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,
 मृत्योर्मा मृतं गमय, अमृतम् मा कुर्वित्येवैतदाह; तमसो मा ज्योतिर्गमयेति,
 मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मा मृतं गमय, अमृतं मा कुर्वित्येवैतदाह;
 मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि
 तेष्व्वात्मनेऽन्नाद्यमागायेत्, तस्माद् तेषु वरं वृणीत यं कामं कामयेत तम्;
 स एष एवंविद्द्गातात्मने वा यजमानाय वा य कामं कामयेत तं आगायति;
 तद्धैतल्लोकजिदेव; न ह वैवा लोक्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥
 इति तृतीयं ब्राह्मणम् ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu
 prastotā sāma prastauti, sa yatra prastuyāt,
 tadetāni japet—asato mā sadgamaya, tamaso mā
 jyotirgamaya, mṛtyormāmṛtaṁ gamayeti; sa yadāhāsato
 mā sadgamayeti, mṛtyurvā asat, sadamṛtaṁ, mṛtyormāmṛtaṁ
 gamaya, amṛtaṁ mā kurvityevaitadāha; tamaso mā jyotirgamayeti,
 mṛtyurvai tamaḥ, jyotiramṛtaṁ, mṛtyormāmṛtaṁ gamaya,
 amṛtaṁ mā kurvityevaitadāha; mṛtyormāmṛtaṁ
 gamayeti nātra tirohitamivāsti | atha yānītarāṇi stotrāṇi
 teṣvātmane'nnādyamāgāyet, tasmādu teṣu varaṁ vṛṇīta
 yaṁ kāmam kāmayeta tam; sa eṣa evaṁvidudgātātmane
 vā yajamānāya vā yaṁ kāmam kāmayate taṁāgāyati;
 taddhaitallokajideva; na haivālokyatāyā āśāsti ya evametatsāma
 veda ॥ 28 ॥ iti tṛtīyaṁ brāhmaṇam ॥

Now therefore the edifying repetition (Abhya –Roha) only of the hymns called Pavamanas. The priest called Prastotr indeed recites the Saman. While he recites it, these mantras are to be repeated: From evil lead me to good. From darkness lead me to light, from death lead me to immortality. When the mantra Says, 'From evil lead me to good,' 'Evil' means death, and 'good' immortality; so it says, 'from death lead me to immortality, i.e. make me immortal.' When it says, 'from darkness lead me to light, darkness' means death, and 'light.' immortality; so it says, 'from death lead me to immortality, or make me immortal,' In the dictum, 'from death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the Chanter) Should secure eatable food for himself by chanting. Therefore, while they are being chanted, the Sacrificer should ask for a boon – Anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the Sacrificer, he secures them by chanting. This (Meditation) Certainly wins the world (Hiranyagarbha). He who knows the Saman (Vital force) as such has not to Pray lest he be unfit for this world. [1 – 3 – 28]

- Asotama - Brihadaranyaka Upanishad - Explains
- Sapta Atma - Brihadaranyaka Upanishad - explains 7 food.
- Chamasaha Vatu

Brihadaranyaka Upanishad :

- Long wooden ladle to offer ablutions in Yaga

Ajaha - Too general :

Brihadaranyaka Upanishad :

- Asato Ma means – Mrityor Ma
- Tamaso Ma means – Mrityor Ma
- Mrityor Ma Means – Mrityor Ma
- Sandigda Shastra Vakye, Asindigda Shastra and Vakya Pramanam
- When Vague go to Previous and later portions.

Shankara :

- Ajah – Feminine – Beginningless
- Prakrti – Feminine – Beginningless Prakrti.

Question :

- Is it Svatantram or Paratantram.
- Mantra does it say.

a) Beginning Svetasvatara Upanishad :

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

te dhyanyoganugata apasyan devatmasaktim svagunair nigudham I
yah karanani nikhilani tani kalatmayuktany adhitisthaty ekah II 3 II

Practicing the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone ; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

- Brahman has unique Devata Shakti.
- Shakti can't exist in dependently, depends on Shaktiman.
- Speaking power – Can't exist, Independent of person.
- Shakti can't exist independently, not Svatantram – Paratantram only

Present Mantra : Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah ।
ajo hy eko jusamano 'nusetate jahaty enam bhuktabhogam ajo 'nyah ॥ 5 ॥

There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

b) Later Mantra :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Prakrti called Maya What is its nature?
- Mayitum Maheshwaram

↓
Mayi
↓
Controller
↓
Ishvara

- Maya power / Prakrti under control of Ishvara.
- Lohita, Krishna, Shukla – Varnatrayam not Guna Trayam – Upanishad talks of colors elsewhere.

Chandogyo Upanishad :

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेर-
ग्नित्वं वाचारम्भणं विकारो नामधेयं
त्रीणि रूपाणीत्येव सत्यम् १

Yadagne rohitam Rupam Tejasastadрупam Yacchuklam
Tadapam Yatkrsnam Tadannasyapagadagneragnitvam
Vacarambhanam Vikaro Namadheyam
Trini Rupanityeva Satyam II 1 II

The red Colour of gross fire is from subtle fire, the white Colour is from subtle water, and the dark Colour is from subtle earth. Thus that which constitutes the 'Fire' – Ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three Colours are the reality. [6 - 4 - 1]

- 3 Colors - 3 Elements - Not 3 Gunas

3 Colors	3 Elements
<ul style="list-style-type: none">- Red- White- Black	<ul style="list-style-type: none">- Agni- Water- Earth

- Akasha and Vayu included in them.
- Guna Traya – 3 Colors – No Upanishad support
- 3 Colors – 3 Butas – Upanishad Support is there.
- Buta Trayam potentially in Prakrti, Hence Prakrti has 3 Colors potentially.

1st Chapter – 4th Pada – 9th Sutra :

ज्योतिरुपक्रमा तु तथा ह्यधीयत एके ।

Jyotirupakrama tu tatha hyadhiyata eke

But (the elements) beginning with light (are meant by the term Aja), because some read so in their text. [1 – 4 – 9]

- 2nd Sutra of Chamasadhikaranam

Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
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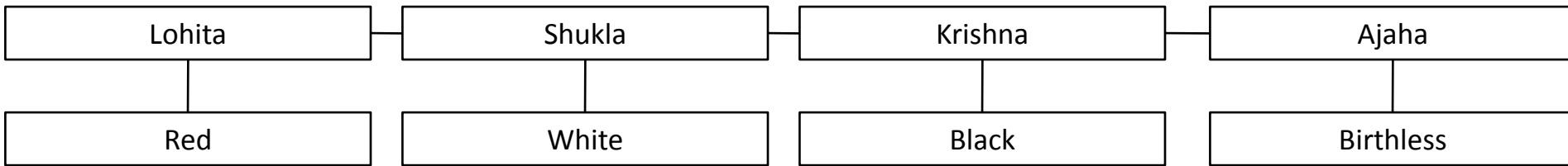
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Narayana Upanishad :

- Same Mantra

Meaning of :



Sankhya :

- Says it is support of Svatantra Prakrti.

Vyasa :

- Mantra too general to interpret in Sankhya way.

a) Avisisheshat :

- Non specific Mantra, No clinching evidence to take as Svatantra Prakrti, no internal evidence.

Other Clues :

- External Evidence, See Purva Vichara – Previous portion
- See Apra Vichara – Later portion.
- Arrive At context, Gives external evidences to interpret.

How to interpret 2nd Sutra?

Ajah :

- Maya Parantatra Prakrti not Svatantra Prakrti.

Svetasvatara Upanishad :

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
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Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Talk of Paratantra Prakrti - Dependent.
- Svetasvatara Upanishad Chapter 4 – 5 – in Between - Same topic Prakrti = Brahman's Shakti.
- Shakti = Paratantra - Depends on Shaktiman.
- Ajah = Paratantra Prakrti or Mayinaya Maya.
- White, Shukla, Krishna – Based on Vedas.

Chandogyo Upanishad :

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादग्नेर-
ग्नित्वं वाचारम्भणं विकारो नामधेयं
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The red Colour of gross fire is from subtle fire, the white Colour is from subtle water, and the dark Colour is from subtle earth. Thus that which constitutes the 'Fire' – Ness of fire is gone. All changes are mere words, in name only [i.e., fire is only a name indicating a certain condition]. The three Colours are the reality. [6 - 4 - 1]

- Talk of 3 elements - Varna Traya Visishta Buta Trayam.
- White, Shukla, Krishna not Guna Trayam but Varna Trayam.
- Ajah = Varna Traya Visishta, Paratantra Prakrti.

Chandogyo Upanishad :

- How 3 Colors of Buta - Taken as Ajah - Prakrti?

Shankara :

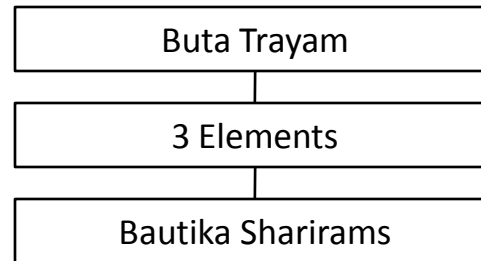
Ajah Prakrti	Buta Trayam
<ul style="list-style-type: none"> - Karanam - Karanam contains Karyam in potential form - Seed contains tree in potential form - It includes Bhuta Traya, Varna Trayam Also 	<ul style="list-style-type: none"> - Karyam - Karya Apakshya Drishtya, Buta Traya Drishtya

Vyasa :

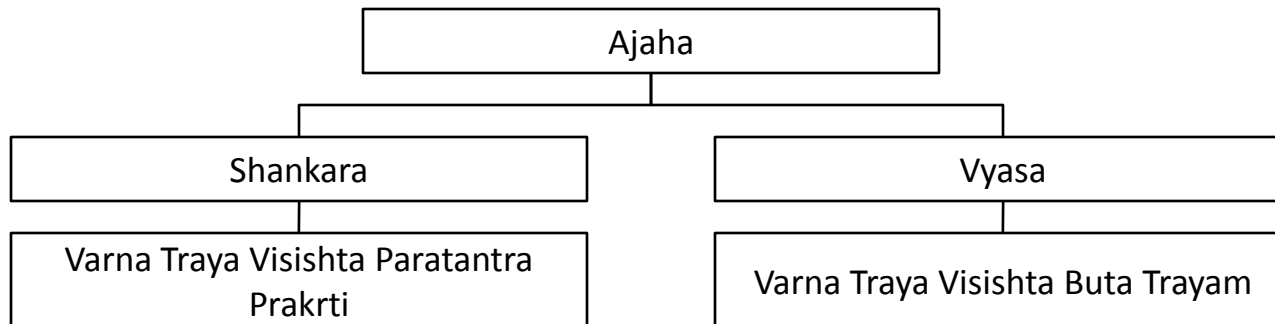
- Ajah not Varna Trayam - Not Svatantra / Paratantra Prakrti.
- Not Maya, Prakrti at all. It is Buta Trayam, 3 elements.
- Group of 3 elements together, Whole one principle.

Lohita Shukla Krishna Ajah :

- Varna Traya Visishta Buta Trayam Agni, Jalam, Prithvi = Ajah – One
- Principle = cause of Universe.
- From



- Sthula, Sukshma Sharirams, Rivers, Mountains come.



Word Analysis of Sutra :

a) Tu :

- Verily, Indeed

b) Jyoti Rupa Krama :

- 3 Elements beginning with fire is Meaning of Ajaha.

c) Eke :

- Some Vedic Philosophers read, Chant Vedas.

d) Tatahi :

- Read so - in Chandogyo Upanishad : Chapter 6 – 4 – 1

Jyoti	Upakramat
<ul style="list-style-type: none"> - Agni Butam - Fire Element 	<ul style="list-style-type: none"> - And Soon Jalam, Prithvi

Vyasa :

- Referring to Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence merged. [6 – 2 – 1]

- 3 Elements only here.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmatatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah ॥ 2 ॥**

From that (which is) this Atman, is space born; from Akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- That Brahman Visualises.

Tejo	Agni Butam	Annam
Agni	Jalam	Prithvi

Clinching Argument for Vyasa :

- Same names used in Svetasvatara and Chandogyo – Lohita, Shukla, Krishna.
- There Buta Trayam, here also Buta Trayam.
- Ajaha - Vague in Svetasvatara Upanishad, in Chandogyo – Clear.

a) Tu :

- To Emphasise
- Previous sutra – says – its Vague Mantra, Avishesha Mantra.

Vyasa :

- Interpretation based on Chandogyo Upanishad.
- Hence it is Buta Trayam only.

c) Eke :

- Some Vedic Chanterers Chant Chandogyo Upanishad :

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं
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- Sama Vedins Chant Varna Traya, Visishta Buta Trayam only.

Sutra 10 :

कल्पनोपदेशाच्च मध्वादिवदविरोधः ।

Kalpanopadesaccha madhvadivadavirodhah

And on account of the statement of the assumption (of a metaphor) there is nothing contrary to reason (in Aja denoting the causal matter) as in the case of honey (denoting the sun in Madhu Vidya for the sake of meditation) and similar cases. [1 – 4 – 10]

Vyasa :

- Ajaha = Buta Trayam 3 Elements as a triads, Group, as one.
- Not Trini Butani – 3 Elements Plural but as one unit because.
- Mantra says Ajaha Ekam – One Buta Trayam as one material cause.

Purva Pakshi :

- How Buta Trayam Taken as one cause – Ajaha?
- How Buta Trayam Birthless?

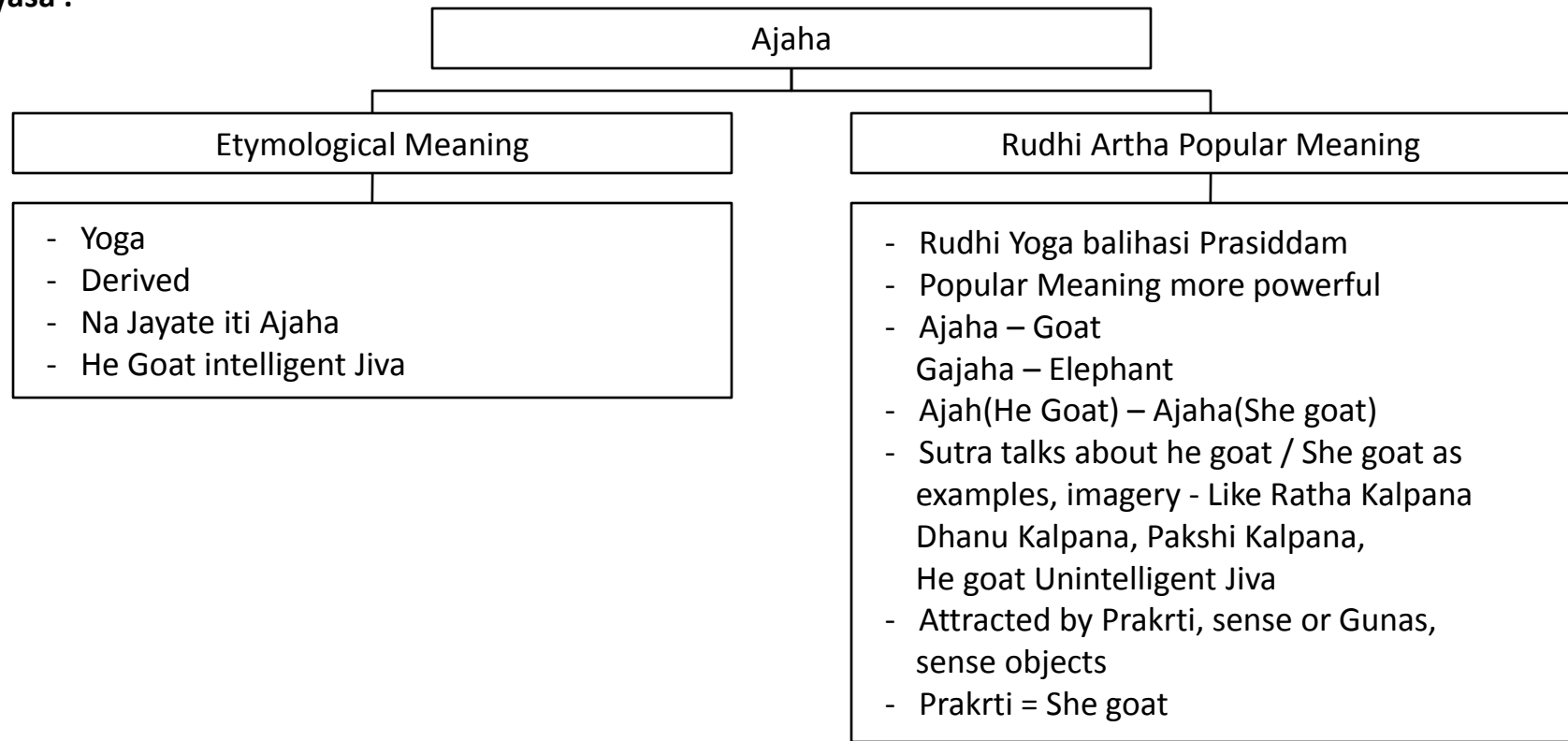
Shankara :

- Ajah = Birthless Praratantra Prakrti = Maya

Chandogyo Upanishad Says :

- 3 Butas are born.

Vyasa :



- Honey Imagery for Sun – Surya Bagavan Avirodha – There is no Contradiction.

a) Kalpana Upadeshat :

- Kalpana – Imagery, Comparision Upadeshat - Teaching, Initiation Teaching thru Imagery.
- Stick to Memory, Sadhyam = Conclusion.

b) Cha :

- Moreover, Further, Supportive Argument.

c) Madhu Adiv vatu :

- Chandogyo Upanishad.

Chandogyo Upanishad :

असौ वा आदित्यो देवमधु तस्य द्यौरेव
तिस्त्रीनवँशोऽन्तरिक्षमपूपो मरीचयः पुत्राः १

Om asau va adityo devamadhu tasya dyaureva
tirascinavamso'ntariksamapupo maricayah putrah II 1 II

The sun over there is honey to the gods. Heaven is the crossbeam, the mid-region is the beehive, and the rays are the eggs. [3 – 1 – 1]

- Madhu Imagery

Mundak Upanishad :

- Jiva and Paramatma = Birds
- Archery

Katho Upanishad :

- Body = Tree

Svetasvatara Upanishad :

- She goat = 3 elements.

Contraction :

- If Ajaha Taken as Birthless of 3 elements then contradiction.

Siddantin :

- Take it goat like creation.

Purva Pakshi :

- Takes Etymological derived meaning
- Therefore, Vyasa - Takes Rudhi – Popular meaning.

Ajah :

- If Buta Trayam requires imagery. If Varna Trayam Prakrti don't require goat imagery.

Vyasa : Last mantra :

- Avyaktam taken as body, here Ajah – Taken as goat.
- Adhikaranam Over

Conclusion :

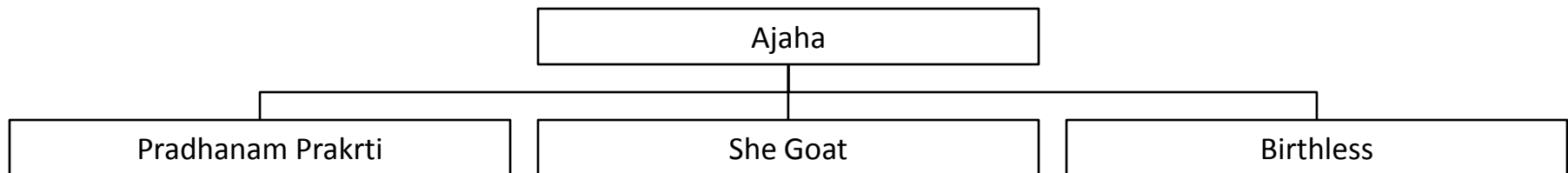
a) Vishaya : Ajah in Svetasvatara Upanishad :

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b) Samshaya :

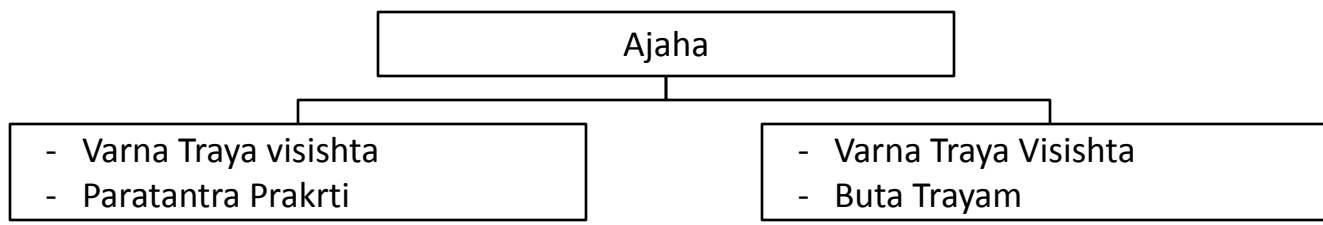


c) Purva Pakshi :

- Ajah = Sankhya's Pradhanam, Independent Prakrti.
- Beginningless cause of Creation.
- White, Red, Krishna – Black = 3 Gunas

d) Siddhantin :

- Unvedic interpretation. Not supported by Vedas.
- Does not support independent matter.
- Vedic interpretation.



- Sankhyas Guna Traya Visishta Svatantran Prakrti.

e) Sangatih :

- It is in Appropriate Place.

3rd Adhikaran : Sutra 11 :

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ।

Na sankhyopasangrahadapi nanabhavadatirekaccha

Even from the statement of the number (five-fold-five i.e., twenty-five categories by the Sruti it is) not (to be understood that the Sruti refers to the Pradhana) on account of the differences (in the categories and the excess over the number of the Sankhyan categories). [1 – 4 – 11]

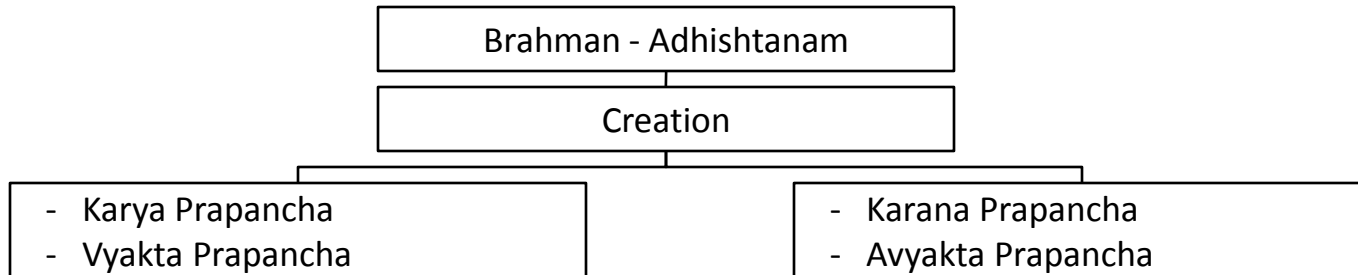
- Sankhyopa Sangraha Adhikaranam

Brihadaranyaka Upanishad :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।
tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]



Brahman :

- Adhishtanam of both and different from both.
- Karya Karana Vilakshana Brahman.

1st Half :

- Karya – Karana Adhishtana

2nd Half :

- That Brahman is I – Myself Aikyam.
- One who knows Karya – Karana Adhara as Aham Asmi – Yatha Vidwan, he becomes Mukta, immortal.

1st Half :

- Karya – karana Adhara as Brahman.

2nd Half :

- Brahman Atma Aikyam and Phala Sruti.

Yasmin :

- Refers to Sarva Adhara Brahmani, In Brahman which is Adhara – Substratum.

Vishnu Sahasranamam :

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारम् गगनसदृशं मेघवर्णं शुभाङ्गम् ॥

Shantakaram Bhujagashayanam Padmanabham Sureham
Vishwadharam Gaganasdrusham Meghavarnam Shuangam II 2 II

I salute Vishnu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed (Adi-Sesha), who sports a lotus in His navel, who is one lord of all the Devas, who is the support of the worlds, who is subtle and All-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Sri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of Samsara. [Verse 2]

In that Brahman :

- Pancha Pancha Janya = Maya Padartha = Products.
- 5 Fold Karya Padartha = Represents Karya Prapancha Pratishtanam.
- Karya Prapancha is based on Brahman.
- Akasha – Karya – Avyakta Prapancha.

Akasha 3 Meaning

- Direct Popular Buddhi Artha
- Element Space

Taittiriya Upanishad : (2 – 1 – 2)

- Tasmad va Etasmat Akasha Sambutaha

- Avyakrutam Karana Prapancha

Brihadaranyaka Upanishad :

- Akashara Brahmanam Sutra and Akasha
- Gargi – Jaganarahuya



2nd Time Appearance

- Akasha = Substratum of 'Hiranyagarbha'
- For Akasha Avyaktam, Brahman = Substratum

- Akasha = Brahman
- Akasha Tal lingam (Sutra 1 - 1 - 22)
- Chandogyo Upanishad

Hiranyagarbha	Akasha
Karya Prapancha	Karana Prapancha

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutah,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from Akasha, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

आकाशस्तल्लिङ्गात् ।

Akasastallingat

The word Akasa i.e., ether here is Brahman on account of characteristic marks (of that i.e. Brahman being mentioned).
[1 – 1 – 22]

Aksharam :

- Kama Karana Vilakshana Adhishtanam.

Brihadaranyaka Upanishad :

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टुं, अश्रुतं श्रोतुं,
अमृतं मन्तुं, अविज्ञातं विज्ञातुं; नान्यदतोऽस्ति द्रष्टुं,
नान्यदतोऽस्ति श्रोतुं, नान्यदतोऽस्ति मन्तुं,
नान्यदतोऽस्ति विज्ञातुं;
एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥ ११ ॥

tadvā etadakśaram gārgyadr̥ṣṭam draṣṭṛ,
aśrutam śrotṛ, amataṁ manṭṛ, avijñātaṁ vijñāṭṛ;
nānyadato'sti draṣṭṛ, nānyadato'sti śrotṛ,
nānyadato'sti manṭṛ, nānyadato'sti vijñāṭṛ; etasminnu
khalvakśare gārgyākāśa otaśca protaśceti ॥ 11 ॥

This immutable, O Gargi, is never seen but is the witness; it is never heard, but is the Hearer; it is never thought, but is the Thinker; It is never known, but is the knower. There is no other witness but this no other hearer but this, No other thinker but this, no Other knower but This. By this immutable, O Gargi, is the (Unmanifested) Ether pervaded. [3 – 8 – 11]

- In Akshara Brahmanam, Akasha = Karana Prapancha.
- Akasha – Tal Lingat – Brahma Sutra, Where Akasha = Brahman.

Chandogyo Upanishad : Akasha = Brahman

- Pancha Janaha = Karana Prapancha = Akasha Yasmin = Brahman.
- In Brahman – Both Pancha Karya Prapancha and Akasha Rupa Karana Prapancha both are Pratishthita based in Brahman.
- Karya Prapancha and Karana Prapancha based on Brahman.

Where is that Brahman?

- That Karya Karana Vilakshana Brahman is Myself.

Vivekachoodamani :

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६० ॥

ekameva sadanekakāraṇam
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇam svayaṁ
brahma tattvamasi bhāvayātmani || 260 ||

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent That Brahman Thou Art... Meditate on this in your mind [Verse 260]

Do Dhyanam :

- I am that Brahman.

Final portion of mantra :

- Amrutam Brahman Vidvan Amrutaha Bavati.
- Knower of immortal Brahman becomes immortal.

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati |
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati || 9 ||

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Karya Karana Vilakshana Brahma Atma Aikyam.
- Aikya Jana Phalam in.

Brihadaranyaka Upanishad :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।
tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

- Quotes Rig Veda.

Janaka :

- Yajnavalkya completes teaching and gives 1000 cows after every teaching.

Taittiriya Upanishad :

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।
स य एवंवित् । अस्माल्लोकात्प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति ।
तदप्येष श्लोको भवति ॥ १२ ॥

sa yascayam puruse yascasavaditye sa ekah ।
sa ya evamvit asmallokatpretya ।
etamannamayamatmanamupasankramati ।
etam pranamayamatmanamupasankramati ।
etam manomamayamatmanamupasankramati ।
etam vijñanamamayamatmanamupasankramati ।
etamanandamayamatmanamupasankramati ।
tadapyesa sloko bhavati ॥ 12 ॥

The Reality in the core of man and the Reality which is in the sun are one. He who knows this, on leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of Buddhi and lastly attains the Atman made of Bliss... regarding this there is the following Vaidika Verse.

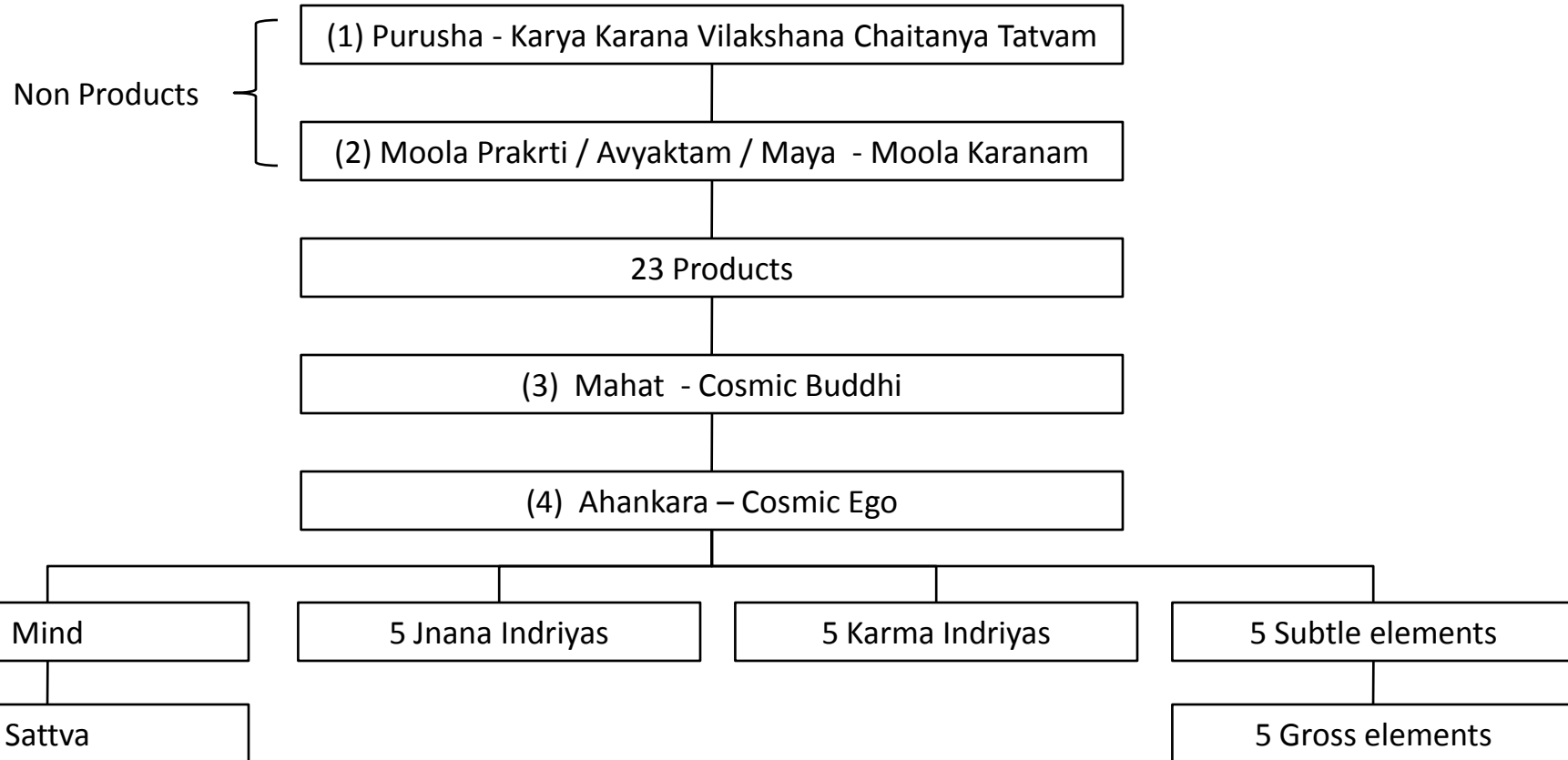
[II – VIII – 12]

- Means. Rig – Veda supports teaching one of the mantras is current mantra.

What is Controversy?

- Yasmin Pancha Paha Jana...

Advaitin	Purva Pakshi
<ul style="list-style-type: none">- Karya Padartha 5 fold- Compound word for Pancha Janah	<ul style="list-style-type: none">- Pancha – Pancha – Janah- Split into 3 words- $5 \times 5 = 25$- Pancha Vimshati Tatwani



Gita :

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७.४ ॥

Earth, water, fire, air, ether, mind, intellect, Egoism – Thus is my Eightfold Prakriti. [Chapter 7 – Verse 4]

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ७.५ ॥

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ७.६ ॥

Know that these (two Prakrtis), are the womb of all beings. So I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३.६ ॥

The great elements, egoism, intellect, and also the Unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects – of – the – senses ... [Chapter 13 – Verse 6]

1st Part of Mantra : 1st Adhikaranam :

- Mahata Para – Avyakta
- Avyakta Para – Purusha Paraha

Katho also supports this

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

**Mahatah param-avyaktam, avyaktat-purusah parah,
Purusha-na param kincit, sa kashtra sa para gatih ॥ 11 ॥**

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

2nd Adhikaranam : Svetasvatara Upanishad :

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।

अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥ ५ ॥

ajam ekam lohitasuklakrsnam bahvih prajah srjamanam sarupah I

ajo hy eko jusamano 'nusete jahaty enam bhuktabhogam ajo 'nyah II 5 II

There is a single Female of red, white and black Colours, who is Unoriginated, and who produces numerous offspring's resembling herself. By her side lies on unborn Male out of attachment for her, while another Male, also Unoriginated, forsakes her after having enjoyed her. [Chapter 4 – Verse 5]

3rd Adhikaranam : Brihadaranyaka Upanishad :

- 25 - Tattvam – not acceptable to Advaitin.

Our Matam :

- Pancha Pancha Janaha = Karya Prapancha

1st Sutra : General Analysis :

- Vyasa refutes Sankhya interpretation – Gives 2 reasons.

a) 25 Tatvam's can't be 5 Groups :

- No Common factor (Like All male / Vegetarian).

Nana Bhava :

- Ungroupable nature – Severality.
- Each distinct factor. Lakshana Purusha, Karana Prakrti, Karya Mahat, Ahankara.

Sankhyas 5 Groups :

1 st Purusha	2 nd Moola Prakrti	3 rd Prakrti Vikrti
<ul style="list-style-type: none">- Karya Karana Vilakshanam- Adhishtanam 4th Group - Only effect (16) <ul style="list-style-type: none">- Manaha- 5 Jnana Indriyas- 5 Karma Indriyas- 1 + 1 + 7 + 16 = 25	<ul style="list-style-type: none">- Moola Prakrti is only cause- Final Product- Born	<ul style="list-style-type: none">- Karya Karana Uday Atmakan- 7 Members- Mahat- Ahankara- Pancha Sukshma Butani- One angle - Cause2nd Angle - Effect

Sloka :

- Mula Prakrti Vikrti mahatatyata Prakrti Kriti Sapta
Shodasasthu Vikrutaya Na Prakrti, Vikrti Purusha...

A) 1st Argument :

- Can't be referred as Pancha – Pancha

b) 2nd Argument :

- Interpret full Sloka.
- Pancha – Pancha 25 Principles based on Atma.
- Atmatvam is Adhara for 25 Principles, 25 Tatvams + Adhara + Akasha.

Sankhya :

- 25 + Akasha based Atma, Atireka – Excessive Tatvas.

Siddhantins Question :

- Is Akasha included in 25?
- Pancha Butani = Atma = Purusha – Akasha Included.
- How 25 + Akasha based on Atma, 25 Supported by Atma - Not 2 Atmas.

Supported Atma	Supporting Atma
----------------	-----------------

- If 25 = Jivatma, Adhishtanam not Paramatma, Because Sankhya does not Accept Ishvara.

Word Analysis :

a) Nanabavat :

- Because of Severality.

b) Cha Atirinat : And excess

c) Na :

- There is no Vedic support for Sankhya.

d) Sankhyopa Sangarahat Api :

- In spite of Mention of Number in Brihadaranyaka Upanishad :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।
tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

a) Nanabavat :

- Severality – Incapacity to form 5 Group – will not Stick – Non Group ability.
- Panchami – Vibakti.

b) Na :

- Sadhyam

c) Cha :

- And

d) Atireca :

- Excess, more in number superiority.

Atirichyate – in Gita :

- Rich – Datu, Rinaknati – Excelling, Surpassing in Quality and Quality.

Here Quality :

- Sankhya should talk of 27 Tatvams because of Akasha and Atma.

e) Na :

- No Vedic support. Sankhya Darshanam not Veidikam Astika but interpretation not as per Vedas intention.

f) Sankyopa Sangrahat :

- Sankhya – Number
- Upasangraha – Mentioned by Vedas Kathanam.
- Vedic Mention of Number – Pancha.

g) Api :

- In spite of Vedic mention of Number in Brihadaranyaka Upanishad : Chapter 4 – 4 – 17
- You don't have Vedic support.

Shankara :

- Gives additional Reasons.

a) Refutes Sankhya Splitting :

Pancha	Pancha	Janaha
(5)	(5)	Tatvam
Adjective Numeral	Adjective Numeral	Noun
Should qualify Noun and not Adjective		

- Adjective – Dependent ones
- Noun – Independent

5 Can't Qualify 5 :

- Paras Param Bava Yantaha... Beggar can't depend on Another beggar.

Technical :

- Upasarjanam can't qualify another Upasarjanam.
- Paninian word, Secondary, Weak dependent.
- Opposite to Pradhanam.
- One Pancha can't go to another Pancha but to Pancha Janaha only.

Chant :

- Chamasavadavisheshat(Sutra 8)
- Jyotirupakrama Tu Tatha Hyadhiyata Eke (Sutra 9)
- Kalpanopadesaccha Madhvadivadavirodhah (Sutra 10)
- Na Sankhyopasangrahadapi Nanabhavadatirekakcha (Sutra 11)

Sutra 11 : Completed

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ।

Na sankhyopasangrahadapi nanabhavadatirekakcha

Even from the statement of the number (five-fold-five i.e., twenty-five categories by the Sruti it is) not (to be understood that the Sruti refers to the Pradhana) on account of the differences (in the categories and the excess over the number of the Sankhyan categories). [1 – 4 – 11]

In Brihadaranyaka Upanishad :

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।

tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

- Refuted Pancha - Pancha - Janaha - 3 Words - 25 Tatvams.
- But correct one is Pancha - Panchajana 5 Group of 5 Organs - Prana / Srotru...
- From next Verse Chapter 4 – 4- 18

प्राणस्य प्राणमुत चक्षुषश्चक्षरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇam uta cakṣuṣaś uta
śrotrasya śrotram, manaso ye mano viduḥ,
te nicikyur brahma purāṇam agryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have Realised the ancient, primordial Brahman. [IV – IV – 18]

- 25 Tatvas refuted in 11 Sutra

Reason :

a) Sankhya has to divide 25 into 5 x 5 Groups :

- Nana Bava - No Grouping possible

b) If 1st Part refers to 25 :

- Next part Atma and Akasha - Makes it 27 - 2 Excess – Incorrect Sankhya.
- Additional reason by Shankara.

a) Adjective can qualify Noun only, not Another Adjective Pancha – Pancha.

b) Janaha :

- People make wrong interpretation of Janaha as Tatvam.

Tatva :

- Does not fit Content.
- Pancha Janaha - Can exist as compound word.

c) Vaidica Svava Rules :

- Favors Pancha Janaha. Prove it exists as compound.

d) Quote :

- Yajurveda Samhita Mantra
- Rig Veda Samhita Mantra, Vaidica Prayoga Support.

Sutra 12 :

प्राणादयो वाक्यशेषात् ।

Pranadayo vakyaseshat

(The Panchajanah or the five people referred to are) the vital force etc., (as is seen) from the complementary passage.
[1 – 4 – 12]

a) Panini Sutra Rule :

इद् गोप्याः ॥ ५० ॥

The short is substituted in the place of goni, when the Taddhita affix is elided by luk. [II – I – 50]

If 1st Word of Compound is :

- Numeral or direction five or east... Compound word itself becomes noun.
- Number loses its Numeral significance, Refers to Another Padartha.

Example :

- Sapta Rishi = Noun refers to Another Padartha - Group - Not numeral – 7.
- Sage belonging to Sapta Rishi group.
1) Marichi, 2) Tatri, 3) Vasishta, 4) Brighu, 5) Kulaha, 6) Kratu, 7) Kulasya.
- Pancha Jana is new Sankhya, Noun - New Padartha.
- No Numeral significance, Janah – Not Human. Pancha Jana – New Padartha.
- 5 Karya Padartha thas are there
- What is that entity, Padartha, object, person.
- Answer in this Sutra.
- Pancha Jana = 5 Things Mentioned in Mantra portion in Brihadaranyaka Upanishad : Chapter 4 – 4 - 18

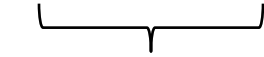
Brihadaranyaka Upanishad :

प्राणस्य प्राणमुत चक्षुषश्चक्षरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्रयम् ॥ १८ ॥

prāṇasya prāṇam uta cakṣuṣaś uta
śrotrasya śrotram, manaso ye mano viduḥ,
te nicikyur brahma purāṇam agryam || 18 ||

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have Realised the ancient, primordial Brahman. [IV – IV – 18]

- Prana, Chakshu, Srotram, Manaha



Organs and Annam

- 5 Organs supported by Atma.

Atma : Brihadaranyaka Upanishad

- Srotrasya Srotram... Manaso Manoyaha Vachohi Vacham...
- Substratum of 5 Karanams, called Pancha Janaha.
- Prana etc are Vakya Seshat.
- Pranasya Vakya Seshat - Next / Eater mantra.

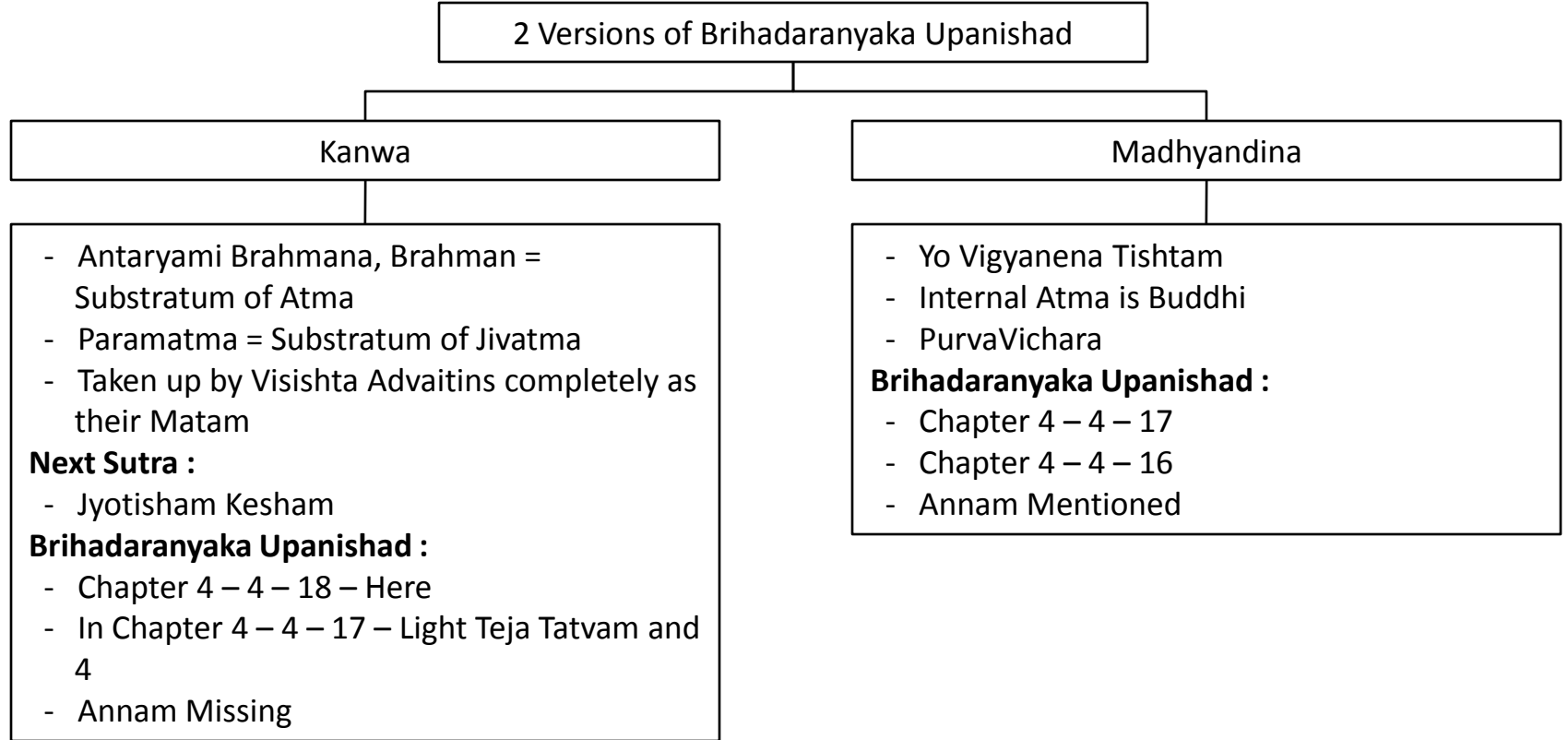
a) Prana and Aadhi – Esham Te Prapancha :

- Janaha – Padartha – Pancha Janaha Bavati.
- Chapter 4 – 4 – 18 - is Keno Mantra in Brihadaranyaka Upanishad.
- Vakya Seshat Means subsequent text.
- Vedanta = Eka Vakyam
 - = Tat Tvam Asi
 - = One Idea
 - = Sesha = Left out portion.

- Vakya Sesham – Later Portion belong to same teaching.

Purva Pakshi :

- See only 4 – No Annam.



Sutra 13 :

ज्योतिषैकेषामसत्यन्ने ।

Jyotishaikeshamasatyanne

In the text of some (the Kanwa Recension) where food is not mentioned (the number five is made up) by 'light' (mentioned in the previous verse). [1 – 4 – 13]

यस्माद्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

yasmād arvāk samvatsaraḥ ahobhiḥ parivartate,
tad devā jyotiṣāṃ jyotiḥ āyur hopāsate'mṛtam II 16 II

Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.
[IV – IV – 16]

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ I
tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam II 17 II

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman.
Knowing (Brahman) I am immortal. [4 – 4 – 17]

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

prāṇasya prāṇam uta cakṣuṣaś uta
śrotrasya śrotram, manaso ye mano viduḥ,
te nicikyur brahma purāṇam agryam II 18 II

Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind,
have realised the ancient, primordial Brahman. [IV – IV – 18]

Word Analysis :

1) Ekesham :

- For some, Kanwa, Jyoti light is mentioned – Jyotisham – Tritiya Vibauti.

Take Jyoti from Previous Mantra : Chapter 4 – 4 – 16

- Take Jyoti or Annam as 5th factor of “Panchajanaha”
- Sati Saptami – Since, Annam not there...

Shankara :

a) Taittiriya Samhita :

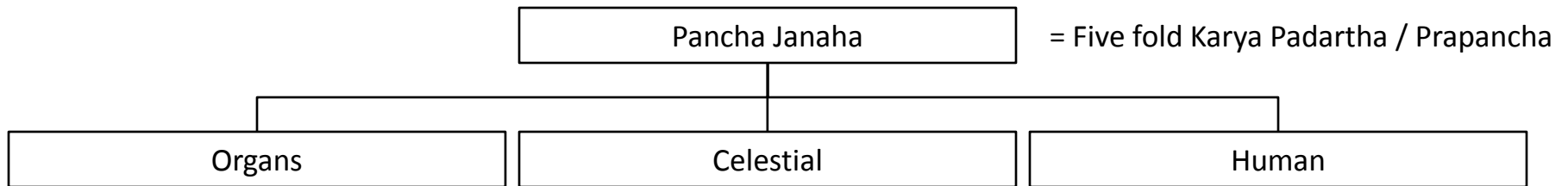
- Panchanam Panchanaha...
- Celestial being – citizen of higher Loka.

5 Types of Celestials :

- Pitrus, Deva, Gandharva, Yaksha, Raksha.

b) Rig Veda Samhita :

- Yathu Pancha Janya Visha
- Pancha Vida Prajaha, Brahmana Kshatriya, Veishya, Shudra, Nisheda.
- Born of Inter caste – (Dunstian / Hindu)



- Does not support Sankhya – 25 Tatvams.

Sutra 13 :

ज्योतिषैकेषामसत्यन्ने ।

Jyotishaikeshamasatyanne

In the text of some (the Kanva Recension) where food is not mentioned (the number five is made up) by 'light' (mentioned in the previous verse). [1 – 4 – 13]

- 3rd Adhi – Sankyopa Adhikaranam.

Conclusion :

1) Vishaya :

- Pancha Pancha Jana in Brihadaranyaka Upanishad

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

yasmin pañca pañca-janāḥ ākāśaś ca pratiṣṭhitaḥ ।

tam eva manya ātmānam, vidvān brahmā'mṛto'mṛtam ॥ 17 ॥

That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard a the immortal Brahman. Knowing (Brahman) I am immortal. [4 – 4 – 17]

2) Sankhya :

- 25 Tatvam

3) Purva Pakshi :

- 3 words – 25 Tatvam

4) Siddantin :

- 2 Words – Pancha Janaha Compound
- 5 Fold Karya Prapancha

1st Sutra – Refutes Purva Pakshi :

- 2nd / 3rd Sutra – Incidental, Siddantin interpretation.
- Sankhya believers in Veda, Aveidica – Teaching not in harmony with Vedic Teaching.

5) Sangatihi :

- In 1st Chapter – 4th Pada
- In Between 2nd and 4th Adhikaranam.

Sutra 14 : 4th Adhikaranam

कारणत्वेन चाकाशादिषु
यथाव्यपदिष्टोक्तेः ।

Karanatvena chakasadishu
yathavyapadishtokteh

Although there is a conflict of the Vedanta texts as regards the things created such as ether and so on, there is no such conflict with respect to Brahman as the First Cause, on account of His being represented in one text as described in other texts. [1 – 4 - 14]

- Sankhya wants Vedic Support – Tried Avyaktam / Ajah / Pancha Pancha Janaha.

Srishti Vakyams

Taittiriya Upanishad Chapter 3 - 1

- Yatho Va
- Brahman – Jagat
Karanam
- Chetanam

Aitareya Upanishad Chapter 1 - 1

- Atma = Jagat Karanam
 - Chetanam
- Atma :**
- Aaproti Sarvam iti Atma
= 'Paramatma'
- Why not Jivatma?**
- Created Later
 - Atma Va Agre Asi
 - Before Srishti, Atma was
there
 - Jivatma born Later
 - 1st Lokas, Lokaphala
(Devatas) Annam, Jiva

Chandogyo Upanishad Chapter 6 – 2 - 1

- Sat = Jagat Karana
- Tatu Satyam Saha Atma
- Satyam Jananm
Anantam Brahman
- Sat = Brahman
- Sa Aikshata Bahusyam
Praja iti
- Brahman has to be
Chetanam because
Brahman Visualised

Taittiriya Upanishad Chapter 2 - 7

- Asat
- Nonexistent is Jagat
Karanam

Brihadaranyaka Upanishad Chapter 1 – 4 - 7

- Avyakrutam =
Pradhanam = Jagat –
Karanam
- Unmanifest
- Achetanam

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that Seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Aitareya Upanishad :

हरिः ॐ ॥ ब्रह्मवादिनो वदन्ति ।

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्र
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥ १ ॥

Harih om brahmavadino vadanti ।

kimkaranam brahma kutah smajata jivamah kena kva ca sampratisthah ।
adhisthitah kena sukhetare su vartamahe brahmavido vyavastham ॥ 1 ॥

Students of Brahman (i.e. the Vedas) discuss (among themselves) : What is the cause? (is it) Brahman? whence are we born? Why do we live? Where is our final rest? Under whose orders are we, who know the Brahman, subjected to the law of happiness and misery? [Chapter 1 – Verse 1]

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence merged. [6 – 2 – 1]

Brihadaranyaka Upanishad :

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,
असौनामायमिदंरूप इति ; तदिदमप्येतर्हि नामरूपाभ्यामेव
व्याक्रियते, असौनामायमिदंरूप इति ; स एष इह प्रविष्ट आ
नखाग्नेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो
वा विश्वंभरकुलाये ; तं न पश्यन्ति । अकृतस्रो हि सः,
प्राणमेव प्राणो नाम भवति, वदन् वाक्, पश्यन्श्चक्षुः, शृण्वन्
श्रोत्रम्, मन्वानो मनः ; तान्यस्यैतानि कर्मनामान्येव । स
योऽत एकैकमुपास्ते न स वेद, अकृतस्रो ह्येषोऽत एकैकेन
भवति ; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति ।
तदेतत्पदनं यमस्य सर्वस्य यद्यमात्मा, अनेन ह्येतत्सर्वं
वेद । यथा ह वै पदेनानुविन्देदेवम् ; कीर्तिं श्लोकं विन्दते
य एवं वेद ॥ ७ ॥

taddhedam tarhy avyākṛtam āsīt, tan nāma-rūpābhyām
eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam
apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma,
ayam idam rūpa iti. sa eṣa iha praviṣṭa ānakhāgrebhyaḥ
yathā, kṣuraḥ kṣuradhāne' vahitaḥ syāt, viśvam-bhara vā
viśvam-bhara-kulāye, tam na paśyanti. a-kṛtsno hi saḥ,
prāṇann eva prāṇo nāma bhavati, vadan vāk, paśyamś cakṣuḥ,
śṛṇvan śrotram, manvāno manaḥ, tāny asyaitāni karma-nāmāny eva.
sa yo'ta ekaikam upāste, na sa veda, akṛtsno hy eṣo'ta ekaikena bhavati,
ātmety evopāsita, atra hi ete sarva ekam bhavanti. tad etat padanīyam
asya sarvasya yad ayam ātmā, anena hy etat sarvaṁ veda, yathā ha vai
padenānuvindet. evaṁ kīrtiṁ ślokaṁ vindate ya evaṁ veda ॥ 7 ॥

This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (It) viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its foot – prints. He who knows It as such obtains fame and association (with his relatives). [I – IV – 7]

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यते इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukṛtamucyate iti ॥ 1 ॥

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Purva Pakshi :

- Where is Samanvaya – Consistency?
- No Veda support, come to Tarqa I win.

1st Chapter :

- Leans on Veda Pramanam.
- Weak on Logic.

2nd Chapter :

- Tarqua Pradhanam, Refute notions.

General Analysis of 1st Sutra :

Vyasa :

- No Viganam - No Virodha, No Agamanvaya.
- All talk of Brahman as Jagat Karanam, Only words different, Substance one.
- Brahman is Triputirahitatvat hence not Available for Vyavahara – As though Nonexistent.
- Avyavaharyam Brahma = Asat = Unmanifest form.
- Like Ghee in Milk as though Nonexistent.
- Every Karyam in Unmanifest form is Karanam.
- Asat = Avyavaharyam = Brahman, Vyavaharyam = Gocharam.
- Brahman = Creation in potential form, No Viganam / No Virodham.
- Vyasa's Answer in 1st Sutra

कारणत्वेन चाकाशादिषु
यथाव्यपदिष्टोक्तेः ।

Karanatvena chakasadishu
yathavyapadishtokteh

Although there is a conflict of the Vedanta texts as regards the things created such as ether and so on, there is no such conflict with respect to Brahman as the First Cause, on account of His being represented in one text as described in other texts. [1 – 4 - 14]

- 1st – Karanatvena
- 2nd – Karnatve – Na

a) Yatha Vyapadishto Pe :

- Because of mention of Same Brahman.

b) Karanatvena :

- As cause

c) Akashadishu :

- W.r.t Space Etc.

d) Na Cha :

- There is no inconsistency at all.

e) Karanat Ve :

- With regard to caused status of Brahman.
- No In consistency of causal status of Brahman w.r.t Universe.

f) Karanat Vena :

- As cause of Akasha – Space, Creation... Brahman is mentioned.

g) Cha : Purva Pakshi : Nirasarthaha

- Used to negate Purva Pakshi, Not at all

h) Akasha Dishu :

- W.r.t Creation of Space etc, Other elements, elemental

Vishaya Saptami :

- With regard to space, Brahman is Karanam.

i) Yatha Vyapadishta Ukte :

- Yatha Vyapadishtan – Same entity.
- What is said in one Upanishad is said in all Upanishad.
- Taittiriya, Aitareya, Brihadaranyaka Upanishad, Chandogyo Upanishad.

j) Uktam :

- Mention, Declared, stated, because of mention of same Brahman in all Upanishad as cause of space, No inconsistency w.r.t causal status of Brahman.
- 1st Sutra refutes Viganam.

Sutra 15 :

समाकर्षात् ।

Samakarshat

On account of the connection (with passages treating of Brahman, non-existence does not mean absolute Non-existence) [1 – 4 - 15]

General Analysis : Taittiriya Upanishad

असद्वा इदमग्र आसीत् । ततो वै सदाजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

- Sat / Atma = Brahman Ok
- How Asat – Brahman?
- Like Arjuna in Gita – 4 Chapter – You Taught Surya – How?
- Atyanta Virodha?

Vyasa :

- Context Supports
- Don't talk out of Context

Example :

- Wife quotes after 25 years – Appears hurting
- Out of Context.

Vyasa :

- Go From Beginning of Brahman Valli Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

**Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II**

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman = Pancha Kosha Vilakshana – Adhishtanam Atma.
- Anyontara Atma – Pranamaya, Ananda Atma – Brahman Putcham Pratishtam Anuvakas 1 – 5.
- Brahman = Pancha kosha Guha Sthitaha Atma, Vilakshana Atma.

6th Anuvaka :

- Assen Eva Bavati
- Brahman is sat – Don't take it as Non – Existent Asat.
- If You say Brahman is Nonexistent, Then you will be Nonexistent, Asat Purusha.
- Brahman is positive entity only.

Chapter 1 – 4th Pada – 15th Sutra : 2nd Sutra of Adhikaranam

समाकर्षात् ।

Samakarshat

On account of the connection (with passages treating of Brahman, non-existence does not mean absolute Non-existence) [1 – 4 - 15]

Sankhya :

- Vedantin has no support of Veda.
- Brahman = Jagat Upadana Karanam, Inconsistent – Viganam.
- Brahman / Atma / sat / Avyakta / Asat.
- How Asat = Brahman in Taittiriya – 2nd Chapter - Brahmananda Valli – 7th Anuvaka.

Vyasa's Answer :

- Sama karshet this Sutra
- Arrive at meaning of Asat as per flow of teaching / Context.

1st : Taittiriya Upanishad

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmana vipasciteti II 1 II

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Brahman in Pancha Kosha Guha.

Student Asks Doubts :

Answer : Taittiriya Upanishad

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

6th Anuvaka :

- Jagat Karanam Brahman revealed.

1st :

- Upadana Pradhana Karanam.

2nd :

- Nimitta Karanam.

Atma :

- Nimitta Upadana Karanam Revealed.
- Brahman not – Asat – Chapter 1 – 6

7th Anuvaka : Taittriya Upanishad

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||

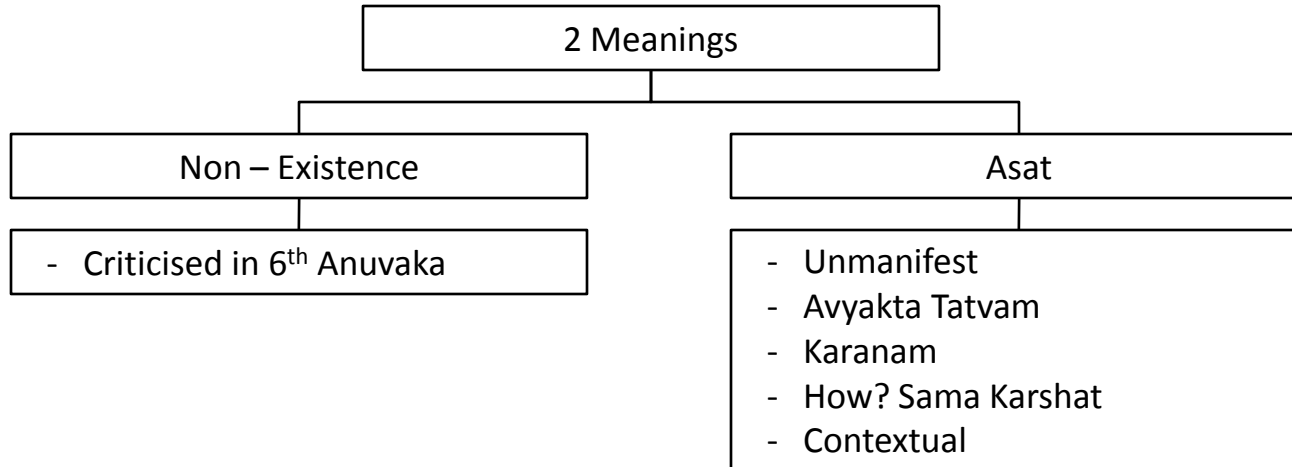
In the beginning was verily this non-existence. From that the existent was born. That created itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Up : Confusing?

- Nonexistence Asat = Jagat Karanam

Shankara :

- Asat must be having different meaning.
- Asat = Unmanifest principle – Avyavaharyam Principle.
- Karanam also meaning.



1st Anuvaka :

- Brahman – Upadana Karanam.

2nd Anuvaka :

- Brahman - Inside is Guhas, 6th Brahman = Nimitta Karanam, Asat in 7th Anuvaka = Unmanifest = Karanam Brahman.

Why not take 1 – 6 – Anuvaka :

Ends with :

- Tad Evo Sloka Bavati (Chapter 2 – 7 – 3), Jagat Karanam is Sat.

Argument No 1 :

- Asat – is Unmanifest not Nonexistence
- Flow of Topic.

Argument No 2 :

- Asat Va idam Agre Asit (Chapter 2 – 7 – 1)
- Before creation – Nonexistence was, Existing – Logically not correct.
- Existence alone in Unmanifest – Form – Nama / Rupa document form.

Shankara :

- Ghee in Milk in Potential form as though Non – Existent – Not Nonexistent.
- Avyavaharyan Brahman Asit, Asat is not Nonexistence.

3rd Argument : Chandogyo Upanishad :

कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः
सज्जायेतेति सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् २

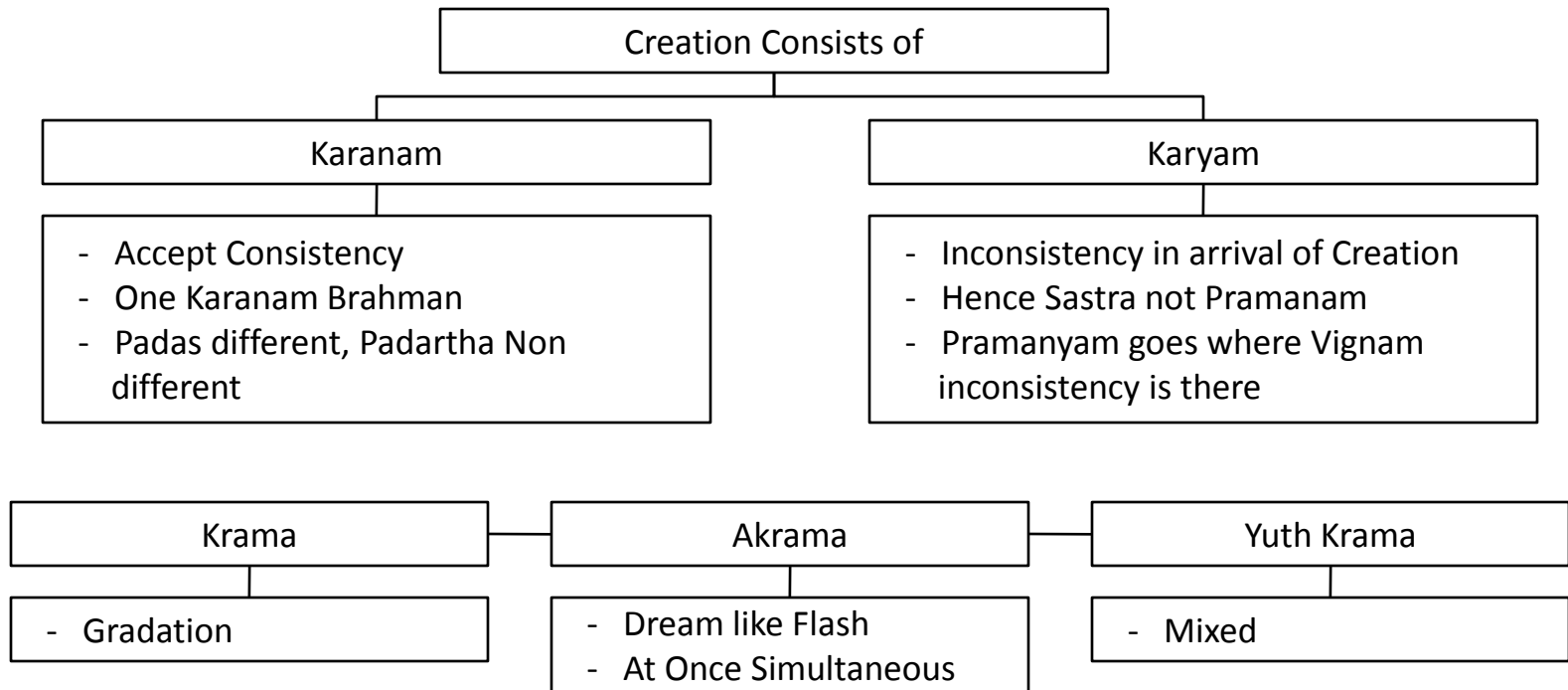
Kutastu khalu somyaivam syaditi hovaca kathamasatah sajjayeteti :
Satteva somyedamagra asidekamevadvitiam II 2 II

The father said : O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second. [6 – 2 – 2]

- Condemns Nonexistence – Shunyam, Some claim Nonexistence is Jagat Karana.



- Brahman = Jagat Karanam, Vedic support is there Samakarshat.
- Asat in Taittiriya does not mean Non existence.
- Samyat Asamantat Karshati.
- You are only dragging Brahma – Figuratively said.
- Adhikaranam over Shankara Adds another Purva Pakshi.



Krama :

a) Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- 5 Elements, Annam.
- Subtle Buta elements first, Then gross elemental – Bautika.

b) Chandogyo Upanishad : 3 Butas first

Akrama :

a) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥ ३ ॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam caviijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Brahman become everything.

Vitkrama :

- Reverse order.

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15 ॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

Mundak Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
khaṁ vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 3 ॥

From Him are born the Prana (Life), the mind, all the organs, the sky (Akasa), The wind (Vayu), The fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [2 – 1 – 3]

- Bautika Prana first then Space.

2 Answer :

- Karye Api Viganam Nasti.
- Explained in Brahma Sutra Chapter 2 – 3 - 1

न वियदश्रुतेः ।

Na viyadasruteh

(The Purvapakshin, i.e., the objector says that) ether (Akasa) (does) not (originate), as Sruti does not say so.[2 - 3 - 1]

- Interpret Properly

Abyupethya Vada :

- Let us assume in consistency.
- No defect in Consistency, Upanishad not interested in Order of Creation.
- Why Tatparyam Nasti in Creation? - Duality,
- Vedas have no interest to teach duality.
- Method to arrive at central theme of Upanishads. Shad Lingas.

a) Upakrama - Upasamhara : Aitareya Upanishad : Starts and ends

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किंचन मिषत् ।

Om atma va idameka evagra asit ।
nanyat kincana misat ।

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [1 – 1 – 1]

- Begins and ends with Advaitam.
- Upanishad negates Srishti, Not valid.

Kaivalyo Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manaḥ sarvendriyāṇi ca ।
kham vāyurjyotirāpaḥ pṛthivī viśvasya dhāriṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

- Creation starts with Prana, Mind, Indriyas.

Ends : Srimad Bagavad Gita

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Na Punya Papa... Nasti negated later.
- Abhyasa - Repetition of Karanam Brahman not Karyam – Jagat.

b) Apoorvata :

- Without Sruti we all know, Dvaitam - with Sadhana Chatushtaya Sampatti – Learn Advaitam Brahma.

c) Phalam :

- For Srishti Jnanam – No Phalam.
- Forget Panchikaranam, No Mukti – No Problem, Mukti not affected.
- Advaita Brahman Jnanena, Phalam Uktam.
- Srishti Artha Vada - Never glorified.
- It is Criticised.

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrasye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- Dvaita Srishti Glorified, Arthavada Advaitam glorified.

d) Logic Supports Upapatti :

- Karya – Prapancha – Mithya, Upanishad not serious.
- Satya Karana Bodhanena, Tatparyam Syat.
- Don't bother inconsistency, 5 / 3 / 1 Element – Panchikarana in Taittiriya.
- Trivikaranam – Chandogyo All Mithya Prapancha.
- Know Brahman – Adhishtanam and be free of Bondage to body and Mind.
- In Karyam, Viganam accepted, not defect because Sruti has no Tatparyam.

Purva Pakshi – Question :

- If no Tatparyam, no seriousness at all – Why Sruti introduces and negates?
- Why put leg in Mud and Wash if no Tatparyam?

Answer :

- Sruti introduced as a Means not as an end in itself.

- Karana Bodhanartham Srishti Uchyate Natu Srishti Bodhanartham.
- Vaitatya and Advaita Prakaranam, Mandukya elaborates on this.

Quotation :

- Mrnloha – 15th Karika, Srishti Vamanam not to establish, Srishti but to reveal Adhishtanam.
- Introduce bamboos for setting floor once floor set, Bamboo removed.
- Not bothered about Ahankara of Bamboo.
- Introduce bamboo for floor – Adhyaropa, Removal of Bamboo – Apavada.

Introduction of Srishti	Negation of Srishti
Adhyaropa	Apavada

- Come to Nishprapancha Brahman.
- Karyam not Dushanam - Defect - Paranthu Bushanam - Alankaram - Ornament.
- Inconstancy in Srishti Favorable to Advaitin.
- Braheiva Jagat Karanam, Natu Pradhanam Vedas support Me.

Conclusion :

a) Vishaya :

- Jagat Karanam Brahma Bodhaka Sruti Vakyam.

b) Samsnaya :

- 1st There is consistency in revealing, Brahman as Jagat Karanam. Consistency or Incosistency?

c) Purva Pakshi :

- Brahman Karanantara Viganam Asti, There is inconsistency in Karanam.
- Status – Difference words used - Sat, Asat, Avyakrutam, Atma, Brahman.

d) Siddantin :

- No Inconsistency because Viganam Nasti.
- There is seeming inconsistency – All reveal Brahman Chetanam as Karanam.

Vyasa :

- Introduces Consciousness as unique to Vedanta as Material Cause of Creation.
- Normally Material Cause is matter.
- Only Vedanta Say Chetanam – is Jagat Karanam.
- Words used - Sat, Asat, Avyakrutam, Atma, Brahman, Akasha, Prana, Akasha Vai Nama.
- All refer to one Chetana Jagat Karanam Only.

1st Chapter - 4th Pada - 5th Adhikaranam - 16th Sutra :

जगद्वाचित्वात् ।

Jagadvachitvat

(He, whose work is this, is Brahman) because (the 'work') denotes the world. [1 – 4 – 16]

Karanantara Adhikaranam :

- 1 – 4 – Adhikaranam - No Sruti support for Sankhya Philosophy.
- There is Sruti support for Vedanta main teaching, Chetana, Jagat Karana Vada.
- Material Cause of world = Consciousness not matter, refutes Sankhyas Matter - Jada Pradhana Vadi.

Other Adhikaranam of Chapter 4 :

- Brahman alone subject matter of Vedas Jagat Vachitvat.
- 5th Adhikaranam - 1st Sutra.

General introduction to Adhikaranam 3 Sutras :

- Kaushitaki Upanishad : Rig Veda, Vishaya mantra - 4th Chapter(Upanishad has 4 Chapters)
- Gargya Ajatashatru Samvada not Gargi.
- Brahmana - Garga Gothra.

Same in Brihadaranyaka Upanishad :

ॐ । दृप्तबालाकिर्हानूचानो गार्ग्य आस, स होवाचाजातशत्रुं
काश्यम्, ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः,
सहस्रमेतस्यां वाचि ददमः, जनको जनक इति वै जना धावन्तीति ॥ १ ॥

om | dṛptabālākīrhānūcāno gārgya āsa, sa hovācājātaśatruṃ
kāśyam, brahma tebravāṇīti; sa hovācājātaśatruḥ,
sahasrametasyāṃ vāci dadmaḥ, janako janaka iti vai janā dhāvantīti || 1 ||

Om. There was a man of the Garga family called proud Balaki, Who was a speaker. He said to Ajatasatru, The King of Benares, 'I will tell you about Brahman.' Ajatasatru said, 'For this Proposal I give you a thousand (Cows). People indeed rush saying, "Janaka, Janaka." (I Too have some of his qualities.)' [2 – 1 – 1]

- In Chapter 5 - Brihadaranyaka Upanishad and Kaushitaki Brahmanam.

Read Brihadaranyaka Upanishad : Chapter 2 – 1

Kaushitaki Upanishad : 19th Mantra - Taken for Analysis

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ट
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
हृदयात्पुत्रीततमभिप्रतन्वन्ति यथा सहस्रधा केशो
विपाटितस्तावदण्व्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति
तथैनं वावसर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा
प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा
विप्रतिष्ठेन्ननेवमेवैतस्मादात्मनः प्राणा यथायतनं
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta
yatra itadabhudyata etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati
tathaina.n vaksarvairnamabhih sahapyeti manah sarvairdhyataih
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih
shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli~nga
vipratishtherannevamevaitasmatatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
a nakhebhayah || 19||

After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King 1.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

- Gargya = Balakihi.
- This Adhikaranam called Balakihi – Adhikaranam.

- Mothers name Balakahe - Learned Brahmana goes to Ajatashatru.

1st Pada :

- 11th Sutra of Kaushitaki 3rd Chapter – Analysed, there also student's name is name of Adhikaram.
- Prathardana - Prathardanadhi Adhikarana

2 Times Kaushitaki – Analysed :

- Both Students name is Name of Adhikaranam.
- ½ Learned will get Arrogance. Ignorant / Wise - No Problem.
- Triptaha = Arrogant, Ajatashatru - Kashi Raja - Jnani.
- Gargya - Balakihi - Brahmana Starts teaching - Like Janaka Ajatashatru offers 1000 Cows.
- Balakihi – Teaches Saguna Brahman.
- Aditya Devata Purusha as Brahman. Didn't know Nirguna Brahman as Ultimate cause.
- Knew only Sophadika Brahman. Brahman with Limited attributes, Devatas.
- I Meditate on Aditya Devata as Purusha.

Ajatashatru :

- You have partial Knowledge of Brahman – With some Glories.

Balakihi :

- Introduces 11 Devatas, Chandra, Agni, Nakshatra, Vayu.
- All one aspect / Facet of Brahman, Karya Paricheda Brahman.

Ajatashatru :

- After 11 Devatas, says Neti Neti.

Balakihi :

- Humiliated, like Indra of Keno asks for Teaching.
- Humbled, Surrenders, Upamani, I am Your Disciple.

Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः, प्रतिलोमं चैतद्यद्ब्राह्मनः
क्षत्रियमुपेयात्, ब्रह्म मे वक्ष्यतीति, व्येव
त्वा ज्ञपयिष्यामीति; तं पानावादयोत्तस्थौ, तौ ह पुरुषं
सुप्तमाजग्मतुः, तमेतैर्नामभिरामन्त्रयांचक्रे, बृहन् पाण्डरवासः
सोम राजन्निति; स नोत्तस्थौ, तं
पाणिनाऽऽपेषम् बोधयांचकार, स होत्तस्थौ ॥ १५ ॥

sa hovācājātaśatruḥ, pratilomaṃ caitadyadbrāhmaṇaḥ
kṣatriyamupeyāt, brahma me vakṣyatīti, vyeva tvā
jñapayīṣyāmīti; taṃ pānāvādayottasthau, tau ha
puruṣaṃ suptamājagmatuḥ, tametairnāmabhirāmantrayāṃcakre,
br̥han pāṇḍaravāsaḥ soma rājanniti; sa nottasthau,
taṃ pāṇinā"peṣam bodhayāṃcakāra, sa hottasthau || 15 ||

Ajatasatru said, 'it is contrary to usage that a Brahmana should approach a Ksatriya thinking, "He will teach me about Brahman." However I will instruct you.' Taking gargya by the hand he rose. They came to a sleeping man. (Ajatasatru) addressed him by, these names, Great, white – Robed, Radiant, Soma.' The man did not get up. (The King) Pushed him with the hand till he awoke. Then he got Up. [2 – 1 – 15]

- Go to Supta (sleeping) Purusha to Wake him.
- Through Avasta Traya Viveka, Brahman, taught in Brihadaranyaka Upanishad and Kaushitaki Upanishad.
- This Vakyam is beginning of Teaching.

Kaushitaki Upanishad :

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ट
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
हृदयात्पुरीततमभिप्रतन्वन्ति यथा सहस्रधा केशो
विपाटितस्तावदण्व्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति
तथैनं वाक्सर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
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tan hovachajatashatruryatraisha etadbalaake purusho.ashayishta
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evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
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After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King 1.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

- “Saha Veditavyaha” know Karana Brahman, not Karya Brahman.
- Chandra, Surya Devata – Karyam.
- Karanam Brahman = Paramatma - Veditavyaha.
= Creator of Devatas.
- Karma Here = Creation.
- Etad Pratyaksha Jagat - Objective, Universe is Karyam of Ishvara.

Brahman :

- Sarva Prapancha, Sarva Devata, Sarva Jagat Karanam.

Controversy :

- “Saha Veditavyaha” He is to be know not Clear.
- Paramatma / Brahman not Mentioned.
- Creator of Creation, Karma also means “Thalai Eshuttu”.
- Etad / Saha – Pronouns, Karta = Creator – Producer.

What is Subject matter to be Known?

- Our Conclusion - Saha = Paramatma = Param Brahma alone.

- Here Siddanta – Sutra

Sutra 17 - Purva Pakshi :

जीवमुख्यप्राणलिङ्गान्नेति
चेत्तद् व्याख्यातम् ।

Jivamukhyapranalinganneti
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If it be said that on account of the inferential marks of the individual soul and the chief Prana (Brahman is) not (referred to by the word 'matter' in the passage quoted), (we reply) that has already been explained. [1 – 4 – 17]

General Analysis :

- Jagat – Vachitvat = Saha Veditavyaha.

Logic :

- Yasya Va Etat Karma supports Vyasa.
- Karma – Creation – Kriyate Iti karma.
- Creation – Production = Karma, Etat = This Universe.
- You Should know that Paramatma whose creation is this Universe.
- Mantra talks of Creator of this Universe.
- Braheiva Samashti Jagat Karanam Bavanti.
- Etat Karma refers to universe as creation... Creator has to be Brahman.

Word Meaning :

- Jagat Vachitvat.
- Word Karma in Mantra Chapter 4 – 19 of Kaushitaki Upanishad refers to this Universe...
- Brahman = Object of Knowledge.

Kaushitaki Upanishad :

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a)

Jagat	Vachi
Universe	Referring to

- Since word karma occurring in Chapter 4 - 19 - Is Jagat, Vadhi – Vaktihi iti Vachi because it says Universe.

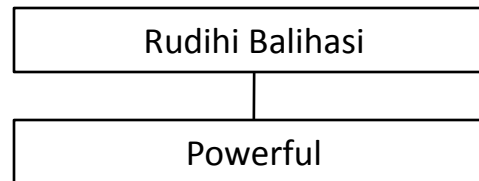
- Since Word refers to Creation, this Universe, Universe = Creation of Someone.

Purva Pakshi :

- 'Etat' – Creation of this Universe.
- In which dictionary Karma = Creation.
- Karma = Action – Not Creation, Karma = Punya, Papa Adhrishtam.
- Sanchita, Prarabda karma – Not Action, Punya Papa Adhrishtam.

Shankara :

- Rudhi Artha – Primary Meaning = Action, Adhrishtam. It does not fit here.

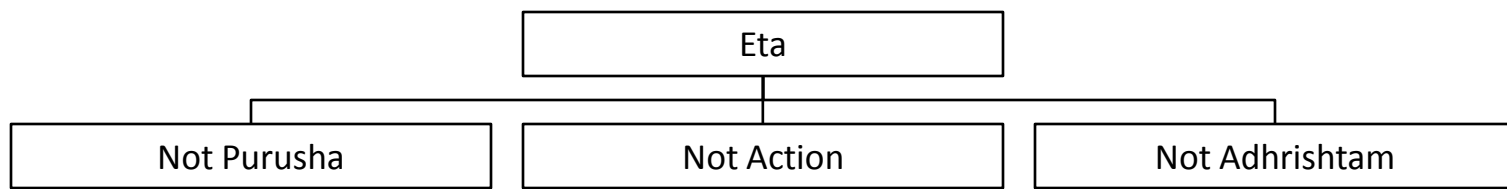


Why Primary does not Fit?

Etat	Karma
This	Karma is Associated with Whom?

This :

- No Punya Papa - Adrushtam, talked in This section.
- Karma = Punya Papa Adrushtam. In Mantras 1 – 18 No Adrushtam Mentioned.
- Etat = Obstacle for Taking karma as Adrushtam.
- Eta = Neutral – Pronoun – Eka Vachana, Purusha = Noun – Pulling.
- Men and She can't be combined.
- Pronoun should agree with Noun.



Eta This :

- Refers to Anything in front, Without specification = Whole Universe.
- Janmadi Asya Yataha.
- All this from whom all this comes is Brahman.
- This without any Specification, refers to only objective universe.

Avan :

- Without reference to Chittappa, Perippa.

Saha :

- Na Vavatu.
- Avan - Class Begins with him.
- Pronoun without any reference will, Refer to only Bhagawan.
- This - Without previous Refers to Universe only.
- Karma not Particular action, Adrushtam.
- Take Karma Yogartha – Secondary Meaning, Etymological

Derived Meaning :

- That Paramatma is Brahman.

Purva Pakshi : Question :

a) Eshetam Purushan karma.

- Creator of all Devatas 1st Part.

b) 2nd Part :

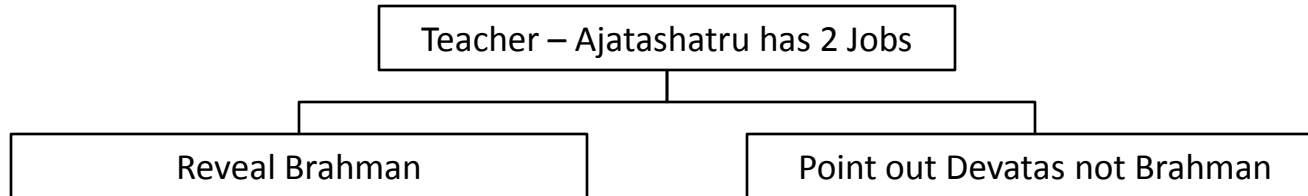
- Paramatma is Creator of Universe and All Purusha – Devatas.

Purva Pakshi :

- If Paramatma is Creator of entire universe, why it refers to Creator of Purusha.
- World includes devatas.
- Lokasamastha includes my Family.

Shankara :

- Balakhi had taken Purusha Devas as Brahman.



Purushas are not Brahman :

- Karta, Creator of Purushas alone is Brahman.
- Adityadhi Purushanam, Abrahma Sthapanartham.
- Separately Mentioned because, they have to be negated as Brahman.
- No Defect at all.
- 1st Sutra Over.
- Jeeva Muktya Prana Lingaat

2 Objectors :

1st Purva Pakshi :

- Upanishad uses Pronoun
- Saha Veditavyaha
- He is to be Known.

2nd Purva Pakshi :

- Supta Purusha - Refers to Jiva - Who is awake, Dream, goes to sleep, experiences entire world, Bokta Jiva is Clearly Talked.

Kaushitaki Upanishad :

तमेतमात्मानमेतमात्मनोऽन्ववस्यति यथा श्रेष्ठिन
स्वास्त्यथा श्रेष्ठैः स्वैर्भुङ्क्ते यथा वा श्रेष्ठिन
स्वा भुञ्जन्त एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते ।
यथा श्रेष्ठी स्वैरेव वैतमात्मानमेत आत्मनोऽन्ववस्यन्ति
यथा श्रेष्ठिन स्वाः स यावद्ध वा इन्द्र एतमात्मानं न
विजज्ञौ तावदेनमसुरा अभिबभूवुः स यदा विजज्ञावथ
हत्वासुरान्विजित्य सर्वेषां भूतानां श्रेष्ठ्यं
स्वाराज्यमाधिपत्यं पर्वति तथो एवैव विद्वान्सर्वेषां
भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्वति य एवं
वेद य एवं वेद ॥ २० ॥

tametamatmanametamatmanoanvavasyati yatha shreshthinan
svastadyatha shreshthaih svairbhunkte yatha va shreshthinan
sva bhunjanta evamevaisha prajna atmaitairatmabhirbhunkte |
yatha shreshthi svairevan vaitamatmanameta atmanoanvavasyanti
yatha shreshthinan svah sa yavaddha va indra etamatmanan na
vijajnau tavadenamasura abhibabhuvuh sa yada vijajnavatha
hatvasuranvijitya sarvesham bhutanan shraishthyan
svarajyamadhipatyam paryeti tatho evaivan vidvansarvesham
bhutanan shraishthyan svarajyamadhipatyam paryeti ya evan
veda ya evan veda || 20||

And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream. Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prânas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,--yea, he who knows this. [Chapter 4 – Verse 20]

- This conscious being experiences the world = Jiva – Pragyatma,
- Chetana Person Bunkte – Bokta, Chetana Bokta = Jiva.
- Saha Veditavyaha = Jiva, How to fit Jiva into the Sutra? Purva Pakshi does it.

How Jiva is Creator of Devata?

- Etesham Purusha?
- Devatas have come because of Punya Karma.
- Jiva = Creator of Devata status.

Sutra 17 :

जीवमुख्यप्राणलिङ्गान्नेति
चेत्तद् व्याख्यातम् ।

Jivamukhyapranalinganneti
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If it be said that on account of the inferential marks of the individual soul and the chief Prana (Brahman is) not (referred to by the word 'matter' in the passage quoted), (we reply) that has already been explained. [1 – 4 – 17]

- Balivaki Adhikaranam - (2nd Sutra of Adhikaranam)

Kaushitaki Upanishad :

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Purva Pakshi :

- This Karma – Refers to creation.
- Jiva is Creator of Devata Status and is associated with Creation is “This Karma”

What is Karma?

- No karma referred in text.
- Hence karma = creation, this karma = This Creation.
- This refers to particular Noun if its mentioned.
- Karma also means product world = Product, Jagat Vachitvat.
- Principle associated with creation is Bhagawan – In 1st Sutra – Vyasa explains.

Purva Pakshi :

- Saha not Paramatma in later portion Upanishad talks about Jiva and Prana.

Kaushitaki Upanishad :

तमेतमात्मानमेतमात्मनोऽन्ववस्यति यथा श्रेष्ठिनं
स्वास्तद्यथा श्रेष्ठैः स्वैर्भुङ्क्ते यथा वा श्रेष्ठिनं
स्वा भुञ्जन्त एवमेवैष प्राज्ञ आत्मैतैरात्मभिर्भुङ्क्ते ।
यथा श्रेष्ठी स्वैरेव वैतमात्मानमेत आत्मनोऽन्ववस्यन्ति
यथा श्रेष्ठिनं स्वाः स यावद्ध वा इन्द्र एतमात्मानं न
विजज्ञौ तावदेनमसुरा अभिबभूवुः स यदा विजज्ञावथ
हत्वासुरान्विजित्य सर्वेषां भूतानां श्रेष्ठ्यं
स्वाराज्यमाधिपत्यं पर्येति तथो एवैवं विद्वान्सर्वेषां
भूतानां श्रेष्ठ्यं स्वाराज्यमाधिपत्यं पर्येति य एव
वेद य एव वेद ॥ २० ॥

tametamatmanametamatmanoanvavasyati yatha shreshthinan
svastadyatha shreshthaih svairbhunkte yatha va shreshthinan
sva bhunjanta evamevaisha prajna atmatairatmabhirbhunkte |
yatha shreshthi svairevan vaitamatmanameta atmanoanvavasyanti
yatha shreshthinan svah sa yavaddha va indra etamatmanan na
vijajnau tavadenamasura abhibabhuvuh sa yada vijajnavatha
hatvasuranvijitya sarvesham bhutanan shraishthyan
svarajyamadhipatyam paryeti tatho evaivan vidvansarvesham
bhutanan shraishthyan svarajyamadhipatyam paryeti ya evan
veda ya evan veda || 20 ||

And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream. Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prânas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,--yea, he who knows this. [Chapter 4 – Verse 20]

- Vishaya Vakya = Jiva
- Yo Vai Balakihi... Jiva Veditavyam Jiva to be known who is Devata and associated with Creation.
- Know that Jiva who is creator of all Devatas and Creator of World.

1st Answer :

- Jiva = Creator of Devatas becomes Devata by Punyam.

2nd Answer :

- Indirect way, Jiva has to exhaust Punya papa karma, Possible only thru Sukha Dukha Anubava.

Anubava Requires :

a) Sense Organs :

- World of Shabda, Sparsha, Rupa, rasa Gandha.

b) Devatas who preside Over, Sense organ :

- 3 Required for our Karma exhaustion.
- 'Sense organs – Sense objects – Devatas'.

Gita :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्क्रेष्टा दैवं चैवात्र पञ्चमम् ॥ १८-१४ ॥

The “Seat” (Body), the doer (ego), the various kind of Organs – of – perception, the different functions of various Organs – of – action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

1	2	3	4	5
Body	Ego	Sense Organs of Perception and action	Devatas	Sense Objects

- Only when we experience world, Punya papa Exhaustion happens.
- Why Bhagawan creates world? For exhaustion of our Karma.

Who is responsible for world?

- We need Creation for exhausting Karma – hence Jivas responsible.

Gita :

श्रीभगवानुवाच ।
अक्षरं ब्रह्म परमं स्वभावो ऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

The Blessed Lord said : Brahman is Imperishable, the supreme; His essential nature is called self – Knowledge, the creative force that causes beings to spring forth into manifestation is called “work.” [Chapter 8 – Verse 3]

- Karma = cause of Universe, Devata required for Punya Papa exhaustion.
- Without Surya Devata – Chakshu can’t function.
- Devatas meant for Sukha, Dukha Anubava’s.
- Hence Jiva responsible for arrival of Devatas.
- Boga Upakaranam Karta Boga Eva. Bogta Eva Upakaranam.

Purva Pakshi :

- One should know that Jiva who is indirect cause of Devatas – Bhoga Upakaranam and who is associated with Etat karma.
- Etat Punya papa Karma - Not creation of Karma.

Purva Pakshi – No 1 :

- 1st Part of Sutra one should know that Jiva who is indirect creator of all Devatas and who is associated with Punya papa Karma.

Answer :

- Jiva Mukhya Prana Lingaat Na Iti Chet.

2nd Purva Pakshi :

- When I Analyse part of Mantra, it Talks of Prana.
- Therefore Vishaya Vakyam Talks about Prana.
- Know that Prana is creator of all Devatas and this karma.
- Prana is principle which is creator of all Devatas.
- Prana at Samashti Level = ‘Hiranyagarbha’.
- ‘Hiranyagarbha’ = Samashti Devata, out of Samashti, Vyashti Devatas Must come.

Katho Upanishad :

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Yatas-codeti suryo astam yatra ca gacchati,

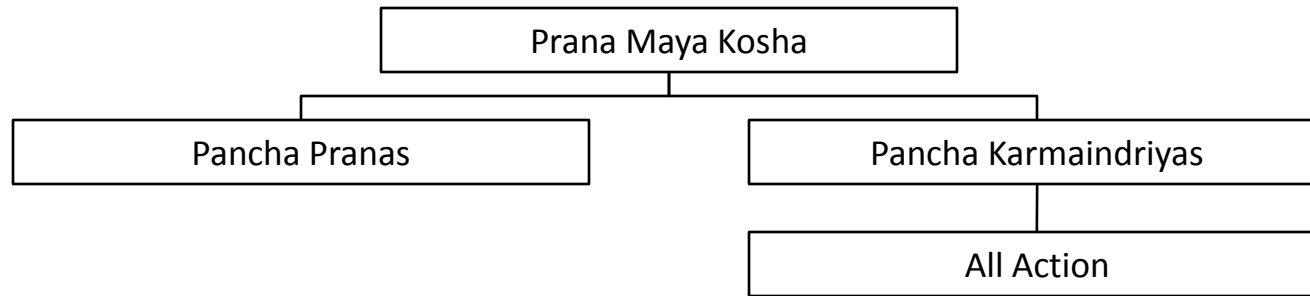
Tam devah sarve arpitah tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond.
This is indeed That. [II – I – 9]

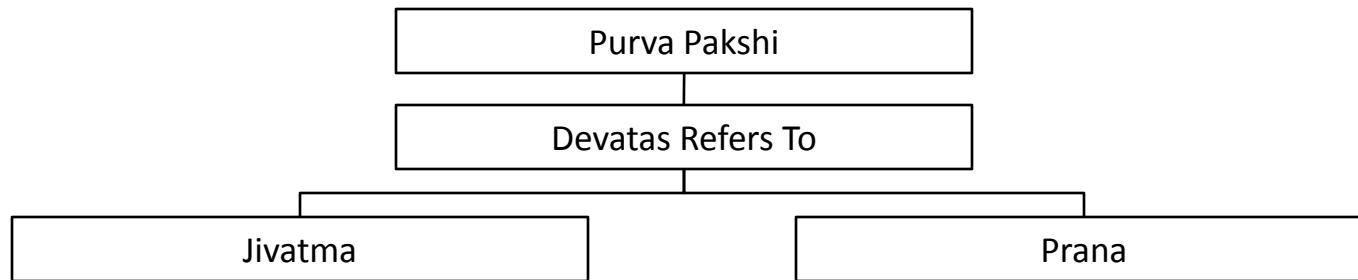
- All Devatas resolve into ‘Hiranyagarbha’, Out of ‘Hiranyagarbha’ all actions come.

- One should know that Prana. Who is creator of all Devatas and who is associated with all actions.

Tattva Bodha :



- Jiva Mukhya Prana Lingat



Answer : Indirectly given :

प्राणस्तथानुगमात् ।

Pranastathanugamat

Prana is Brahman, that being so understood from a connected consideration (of the passage referring to Prana).
[1 – 1 – 28]

- Prathardana - Adhikaranam : Kaushitaki Adhikaranam.
- Whenever students name come in Brahma Sutra, it belongs to Kaushitaki Upanishad. Student Balaki, Prathardhana.

Vyasas Answer :

- One section can talk of one subject, Paramatma.

- Vakya Bheda Dosha, by implication means he is not Available.
- Anything implied, never focused, what is focused, never registered, remembered.

Upakrama – Beginning : Kaushitaki Upanishad

गार्ग्यो ह वै बालाकिरनूचानः संस्पष्ट आस सोऽयमुश्निनेषु
संवसन्मत्स्येषु कुरुपञ्चालेषु काशीविदेहेष्विति
सहाजातशत्रुं काश्यमेत्योवाच ब्रह्म ते ब्रवाणीति तं होवाच
अजातशत्रुः सहस्रं ददमस्त एतस्यां वाचि जनको जनक इति
वा उ जना धावन्तीति ॥ १ ॥

gargyo ha vai balakiranuchanah sanspashta asa soayamushinareshu
sanvasanmatsyeshu kurupanchaleshu kashivideheshviti
sahajatashatru kashyametyovacha brahma te bravaniti tan hovacha
ajatashatruh sahasran dadmasta etasyan vachi janako janaka iti
va u jana dhavantiti || 1||

There was formerly Gârgya Bâlâki, famous as a man of great reading; for it was said of him that he lived among the Uśînaras, among the Satvat-Matsyas, the Kuru-Pañkâlas, the Kâsî-Videhas. Having gone to Agâtasatru, (the king) of Kâsî, he said to him: 'Shall I tell you Brahman?' Agâtasatru said to him: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, "Ganaka (the king of Mithilâ) is our father (patron)."' [Chapter 4 – Verse 1]

Ajatashatru :

- I want to talk of Brahman. Not Jiva / Prana Upakrama.

Upasamhara : Kaushitaki Upanishad : Chapter 4 – 20 :

- Talks of Phalam – Moksha of Learning Brahman.
- Jeeva / Prana Jnanam can't give liberation.
- Subject has to be Brahma Jnanam.
- If Prana is Jeeva – Creator of Devatas both only relative creators, not absolute creator's.

Hiranyagarbha :

- Creator of Devatas
- Relative Creator
- Created by Paramatma
- Relative Meaning.

In Mahanyasa :

- Absolute meaning more powerful than relative meaning.

Mundak Upanishad :

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

Om brahma devanam prathamah sambabhuva visvasya karta bhuvanasya gopta ।
sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha ॥ 1 ॥

Of the Gods, Brahmaji, the Creator and the protector of the universe, was self-born first. He gave out the knowledge of Reality (Brahma Vidya), the knowledge of all knowledge's, the foundation for all sciences, to his own eldest son, Atharva. [I – I – 1]

Apekshikatva Dosha :

- Paramatma = Atyantika Karanam
= Absolute Meaning.
- How do you explain reference to Prana and Pragyatma - Jiva in Chapter 4 – 20.
- Prana used in meaning of Brahman in some context.

a) Mundak Upanishad :

प्रणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-नेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥

Prano hyesa yah sarva-bhutair-vibhati vijanan vidvan bhavate nativadi ।
atma-krida atma-ratih kriyava-nesa brahma-vidam varisthah ॥ 4 ॥

Knowing Him – the Prana, Revelling in all beings, the wise man stops all his Blabberings. Sporting in Self, delighted in Self and doing acts (enjoined), this man is the best of those who know the Brahman. [III – I – 4]

b) Chandogyo Upanishad :

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा
बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं
पतित्वान्यत्रायतन-मलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति २

Sa yatha sakunih sutrena prabaddho disam disam patitvanyatrayatanamalabdhva
bandhanamevopasrayata evameva khalu somya tanmano disam disam
patitvanyatrayatanamalabdhva pranamevopasrayate pranabandhanam hi somya mana iti ॥ 2 ॥

Just as a bird tied to a rope flutters here and there, and when it cannot get any shelter anywhere, it surrenders itself to its bondage; in the same way, O Somya, the mind runs in every direction, and when it fails to get a resting place anywhere, it surrenders itself to prana, the vital force. The mind, O Somya, is tied to prana. [6 – 8 – 2]

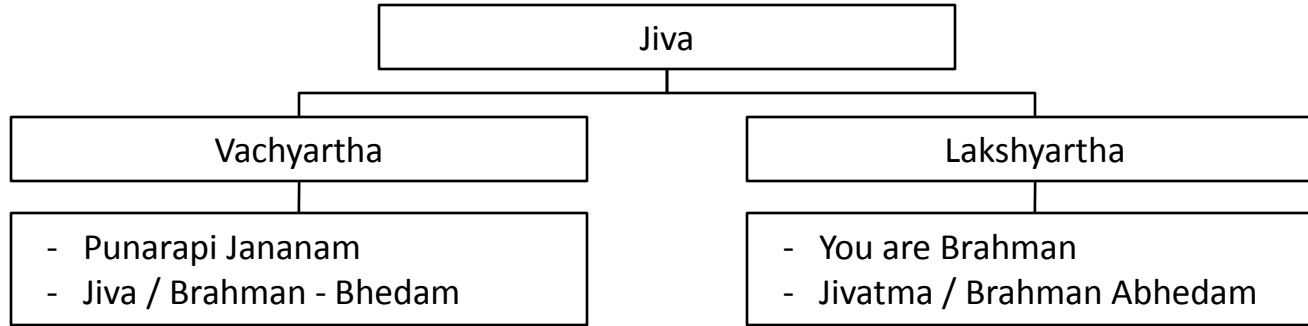
c) Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [Verse 2]

- Prana = Brahman.
- Jiva = Vachyarthā
= Paramantha - Lakshyarthā.



Vivekachudamani :

आदौ नित्यानित्यवस्तुविवेकः परिगम्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम्
शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ १९ ॥

*ādaū nityānityavastuvivekaḥ parigamyate |
ihāmutraphalabhogavirāgastadanantaram
śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || 19 ||*

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

Word Meaning : Purva Pakshi

a) Jiva :

- Mukhya Prana Lingaat because of reference to Jiva and Prana in Chapter 4 – 20.
- Brahman is not subject matter.

Siddantin :

b) Tad Vakhyartha :

- It has been answered in the beginning. Brahma Sutra

जीवमुख्यप्राणलिङ्गात्तेति चेत् न उपासत्रैविध्यात् आश्रितत्वादिह तद्योगात् ।

Jivamukhyapranalinganneti chet na upasatraividhyat asritatvadiha tadyogat ।

If it be said that (Brahman is) not (meant) on account of characteristic marks of the individual soul and the chief vital air (being mentioned); we say no, because (such an interpretation) would enjoin threefold meditation (Upasana), because Prana has been accepted (elsewhere in the Sruti in the sense of Brahman) and because here also (words denoting Brahman) are mentioned with reference to Prana. [I – I – 31]

Prathardana Adhikaranam :

- 28 is beginning of Adhikaranam Jiva Mukhya Prana Lingaat, sense organs called Prana in some context.

Mundak Upanishad :

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।

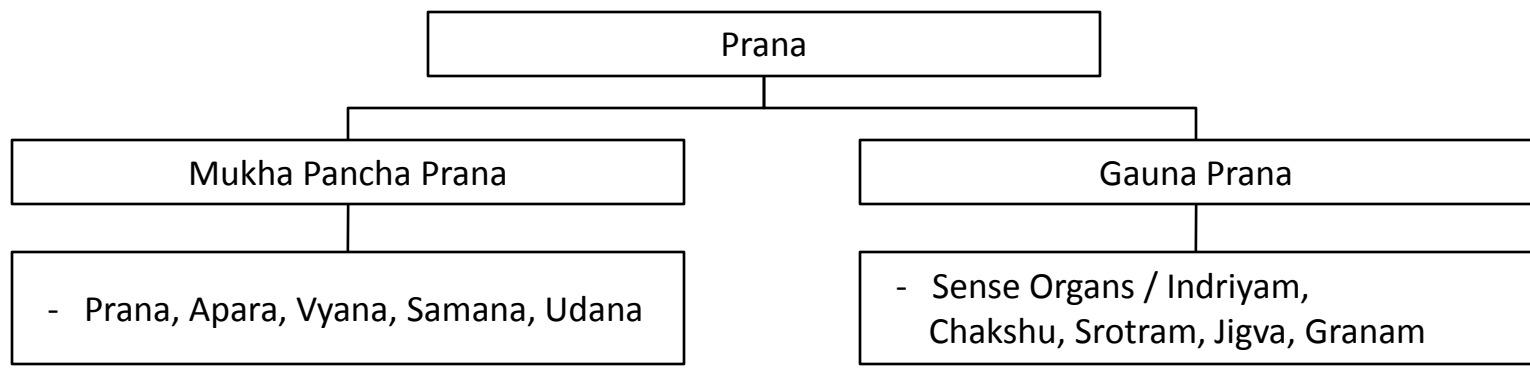
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥ ८ ॥

Sapta pranah prabhavanti tasmāt saptarcisah samidhah sapta homah ।

sapta ime loka yesu caranti prana guhasaya nihitah sapta sapta ॥ 8 ॥

From Him are born seven Prana-s, the seven flames, seven-fold fuel, the seven-fold oblations, as also the seven worlds where the Prana-s move in the cave of living creatures; seven and seven. [II – I – 8]

- Sapta Prana = 5 Sense Organs and Mind and intellect.



c) Lingaat :

- Because of reference, clues, indirection, Jiva and Mukhya Prana.
- Eshaha Mukhya Bunkte - Gauna Prana, Atasmin – Mukhya Prana in Chapter 4 – 20.

d) Na :

- Brahman is not subject matter Paramatma Na Veditavyena Mante, Uktaha.
- If this is objection by Purva Pakshi, Such objection is negated.

Sutra 18 :

**अन्यार्थ तु जैमिनिः
प्रश्नव्याख्यानाभ्यामपि चैवमेके ।**

**Anyartham tu Jaiminih
prasnavyakhyanaabhyamapi chaivameke**

But Jaimini thinks that (the reference to the individual soul in the text) has another purpose on account of the question and the reply; moreover, thus some also (the Vajasaneyins) (read in their text or Recension). [1 – 4 – 18]

- Jaimini supports our conclusion, disciple of Vyasa = Jaimini
- Author of Purva Mimamsa, Jiva and Prana referred in this section, introduced only to reveal Paramatma.

Example :

- Sleeping person called by names, does not wake up.
- Shaken to wake up.

- Jiva is resolved, Lying dormant in some place, therefore not responding.
- Where was Jiva lying dormant in Sleep.
- From where does Jiva come Up, when he comes out of sleep?
- Discussion deals with Adhara of Jiva.
- What is locus to where Jiva goes to sleep?,
- What is source from which Jiva comes into waking? Gargya does not know.

Jiva :

- Had merged into Paramatma during sleep and arises from Paramatma in waking.

Same idea in : Taittiriya Upanishad.

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

- During Srishti and Pralayam, entering into Paramatma and coming out from Paramatma.
- Jiva topic as means of revealing Paramatma.

Mantra :

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ठ
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
हृदयात्पुरीततमभिप्रतन्वन्ति यथा सहस्रधा केशो
विपाटितस्तावदण्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति
तथैनं वाक्सर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा
प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा
विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta
yatra itadabhudyata etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikadha bhavati
tathaina.n vaksarvairnamabhih sahapyeti manah sarvairdhyataih
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih
shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli~nga
vipratishtherannevamevaitasmatatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
a nakhebhayah || 19||

After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King. ' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

- Where did Jiva go in sleep?
- From where does he come in sleep?

Answer :

- Paramatma = Locus, Adharam, Paramatma is also source of Prana. Source of Jiva and Prana = Paramatma.

Sutra 18 :

अन्यार्थं तु जैमिनिः
प्रश्नव्याख्यानाभ्यामपि चैवमेके ।

Anyartham tu Jaiminih
prasnavyakhyanaabhyamapi chaivameke

But Jaimini thinks that (the reference to the individual soul in the text) has another purpose on account of the question and the reply; moreover, thus some also (the Vajasaneyins) (read in their text or Recension). [1 – 4 – 18]

- Balaki Adhikaranam
- Kaushitaki Upanishad : Chapter 4

General Analysis :

- Sutra 16 and 17 – Central theme = Paramatma, Study beginning of Chapter 4 and Phala Sutra is end.

1 st sutra	2 nd sutra
By Vyasa	By Jaimini

- Depending on context, both answer ok.
- In all Vedantic texts, primary theme is Paramatma.

What is role of Jiva – Discussion?

2 Contexts Jiva

Vachyarthā

- Body, Mind, Chidabasa
- Karta, Bokta, Punyavan, Papavan
- Jivatma / Paramatma – Bheda Drishti
- Karya - Karana Sambanda
- Jivatma – Used as means to reveal Paramatma
- Jivatma Dvara, Paramatma Bodhanartham
- Karya Dvara, Karana Bodhanartham
- Jaiminis Answer – 2nd Sutra Anyartham
- ‘Jivatma’ Means to end ‘Paramatma’
- Means not Central theme, end is central theme

Lakshyarthā

- Implied Meaning
- Jiva = Pure Chaitanyam minus Body, Mind, Chidabasa, Boga Tyaga Praptanya lakshana
- Jiva identical with Paramatma
- Jivatma = Paramatma, have Abheda Sambanda
- Jivatma / Paramatma, interchangeably used
- 1st Sutra Vyasas Answer

- In all Shastra Paramatma alone is Lakshyarthā or Vachyarthā Should be the Approach.

Example :

- Dva Suparna – Vachyarthā – 2 Birds introduced.
- When separately introduced Jivatma – means to reveal ‘Paramatma’.
- Same principle Ajatashatru.

Brihadaranyaka Upanishad :

ॐ । दृप्तबालाकिर्हानूचानो गार्ग्य आस, स होवाचाजातशत्रुं
काश्यम्, ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः,
सहस्रमेतस्यां वाचि ददमः, जनको जनक इति वै जना धावन्तीति ॥ १ ॥

om | dṛptabālākīrhānūcāno gārgya āsa, sa hovācājātaśatruṃ
kāśyam, brahma tebravāṇīti; sa hovācājātaśatruḥ,
sahasrametasyāṃ vāci dadmaḥ, janako janaka iti vai janā dhāvantīti ॥१॥३॥

Om. There was a man of the Garga family called proud Balaki, Who was a speaker. He said to Ajatasatru, The King of Benares, 'I will tell you about Brahman.' Ajatasatru said, 'For this Proposal I give you a thousand (Cows). People indeed rush saying, "Janaka, Janaka." (I Too have some of his qualities.)' [2 – 1 – 1]

- Balakhi – Ajatashatru Samvada comes, Jaimini remembers Brihadaranyaka Upanishad.
- Vachyartha 'Jivatma' used to reveal 'Paramatma'.
- When sleeping person woken up.
- From where did Jivatma – Come during waking.
- Where did Jivatma – Go in Sleep.

Answer :

- Jivatma – Comes from 'Paramatma' and goes to 'Paramatma'.

Definition of 'Paramatma' "

- 'Paramatma' is that Karanam from which Jivatma – Rises and into which 'Jivatma – resolves.
- That locus, Adhara, support is 'Paramatma'.
- In Supta Purusha Drishtanta, Jivatma = Vachyartha.

Brihadaranyaka Upanishad : (Chapter 2 – 1 – 16)

- Yatrai Esha Supto Bhudya Vijnanamayah Purushah, Kvaisa Tadabhut Kuta Etadagaditi...
- Vigyana Maya Purushaha = Vachyartha 'Jivatma'

Brihadaranyaka Upanishad : Question :

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः
पुरुषः, क्वैष तदाभूत्, कुत
एतदागादिति; तदु ह न मेने गार्ग्यः ॥ १६ ॥

sa hovācājātaśatruḥ, yatraiṣa etatsupto'bhūdyā
eṣa vijñānamayaḥ puruṣaḥ, kvaiṣa
tadābhūt, kuta etadāgāditi; tadu ha na mene gārgyaḥ || 16 ||

Ajātaśatru said, 'When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come?' Gārgya did not know that. [2 – 1 – 16]

Answer :

स होवाचाजांतशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञान- मयः
पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय
आकाशस्तस्मिच्छेते ; तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति
नाम ; तद्गृहीत एव प्राणो भवति, गृहीता वाक्, गृहीतं चक्षुः,
गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,
vijñānamayaḥ puruṣaḥ, tad eṣām prāṇānām vijñānena vijñānam ādāya ya
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha haitat
puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati, gṛhītā vāk,
gṛhītaṁ cakṣuḥ, gṛhītaṁ śrotram, gṛhītaṁ manaḥ ॥ 17 ॥

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

- Jivatma – Not identical with Paramatma.
- Jivatma – Means to reveal Paramatma.

Word Analysis :

a) Anyartham Tu :

- However, for another Purpose.

b) Jamini :

- Considers that, declares that references to Jiva is for another Purpose.

c) Prashnav - Vakhyam :

- Proved by Question and Answer.

d) Aticha = Moreover

e) Eke :

- Some other Branches of Vedas also reveal thus.

Jivatma = Means :

Vyasa :

- Jivatma is Paramatma Lakshyartha.

Jaimini :

- Jivatma is means to reveal Paramartha, Vachyartha.
- Intelligently agile will spot if it is Lakshyartha or Vachyartha.

Question :

- Kaushitaki Upanishad : Chapter 4 – 18

Answer :

तं होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ठ
यत्रैतदभूद्यत एतदागाद्धिता नाम हृदयस्य नाड्यो
हृदयात्पुत्रीततमभिप्रतन्वन्ति यथा सहस्रधा केशो
विपाटितस्तावदण्व्यः पिङ्गलस्याणिमना तिष्ठन्ते शुक्लस्य
कृष्णस्य पीतस्य लोहितस्येति तासु तदा भवति यदा सुप्तः
स्वप्नं न कञ्चन पश्यत्यथारिमन्प्राण एवैकधा भवति
तथैनं वावसर्वैर्नामभिः सहाप्येति मनः सर्वैर्ध्यातैः
सहाप्येति चक्षुः सर्वै रूपैः सहाप्येति श्रोत्रं सर्वैः
शब्दैः सहाप्येति मनः सर्वैर्ध्यातैः सहाप्येति स यदा
प्रतिबुध्यते यथाग्नेर्ज्वलतो विस्फुलिङ्गा
विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं
विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकास्तद्यथा क्षुरः
क्षुरध्याने हितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाय
एवमेवैष प्राज्ञ आत्मेदं शरीरमनुप्रविष्ट आ लोमभ्य
आ नखेभ्यः ॥ १९॥

tan hovachajatashatruryatraisha etadbalake purusho.ashayishta
yatraitadabhudyata etadagaddhita nama hr^idayasya nadyo
hr^idayatpuritatamabhipratantvanti yatha sahasradha kesho
vipatitastavadanvyah pi~ngalasyanimna tishthante shuklasya
kr^ishnasya pitasya lohitasyeti tasu tada bhavati yada suptah
svapna.n na ka.nchana pashyatyathasminprana evaikaadha bhavati
tathaina.n vaksarvairnamabhih sahapyeti manah sarvairdhyataih
sahapyeti chakshuh sarvai rupaih sahapyeti shrotra.n sarvaih
shabdaih sahapyeti manah sarvairdhyataih sahapyeti sa yada
pratibudhyate yathagnerjvalato visphuli~nga
vipratishtherannevamevaitasmatatmanah prana yathayatana.n
vipratishthante pranebhyo deva devebhyo lokastadyatha kshurah
kshuradhyane hitah syadvishvambharo va vishvambharakulaya
evamevaisha praj~na atmeda.n shariramanupravishta a lomabhya
a nakhebhyah || 19||

After this Bâlâki became silent. Agâtasatru said to him: 'Thus far only (do you know), O Bâlâki?' 'Thus far only,' replied Bâlâki. Then Agâtasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.' Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King. ' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know. [Chapter 4 – Verse 19]

Question :

- From where does Jiva come in waking, to where does Jiva go in sleep.

Answer :

- Comes from Paramatma, goes to Paramatma.
- Paramatma revealed as locus of arrival and departure of Jiva.

f) Apiche - Moreover

Brihadaranyaka Upanishad : Question and Answers

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः
पुरुषः, क्वैष तदाभूत्, कुत
एतदागादिति; तदु ह न मेने गार्ग्यः ॥ १६ ॥

sa hovācājātaśatruḥ, yatraiṣa etatsupto'bhūdy
eṣa vijñānamayaḥ puruṣaḥ, kvaiṣa
tadābhūt, kuta etadāgāditi; tadu ha na mene gārgyaḥ || 16 ||

Ajātaśatru said, 'When this being full of consciousness (identified with the mind) was thus asleep, where was it, and whence did it thus come?' Gārgya did not know that. [2 – 1 – 16]

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञान- मयः
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आकाशस्तस्मिच्छेते ; तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति
नाम ; तदुगृहीत एव प्राणो भवति, गृहीता वाक्, गृहीतं चक्षुः,
गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt eṣa vijñānamayaḥ,
vijñānamayaḥ puruṣaḥ, tad eṣāṃ prāṇānām vijñānena vijñānam ādāya ya
eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tāni yadā gṛhṇāti atha haitat
puruṣaḥ svapiti nāma. tad gṛhīta eva prāṇo bhavati, gṛhītā vāk,
gṛhītaṃ cakṣuḥ, gṛhītaṃ śrotram, gṛhītaṃ manaḥ || 17 ||

Ajatasatru said, When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Akasa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed. [II – I – 17]

g) Evam :

- Reveals 'Jivatma' is means to reveal 'Paramatma'
- Jivatma Dvaratvam...
- Adhikaranam Over.

Conclusion :

a) Vishaya :

- Subject matter – Principle to be known in Kaushitaki Upanishad – Chapter 4 – 19
- Saha Veditavyaha.
- What is to be known in Chapter 4 – 19?

b) Samshaya :

- Jiva / Prana or Paramatma.

c) Purva Pakshi :

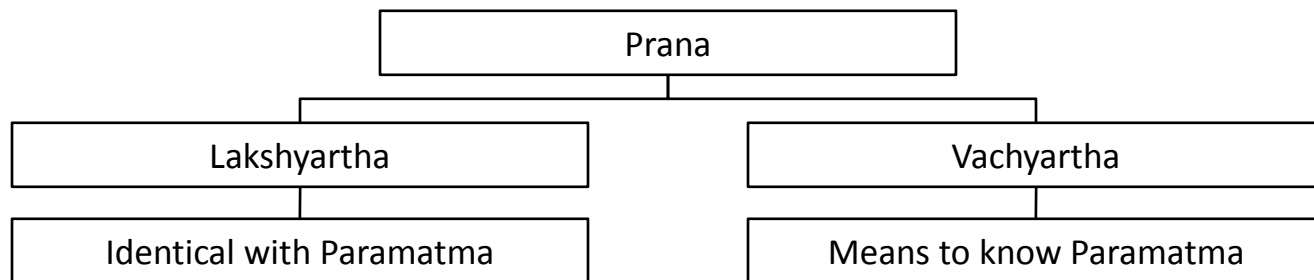
- Jiva – Prana because there are references to Jiva and Prana.

d) Vyasa :

- Paramatma alone subject matter as Lakshyarthha of Jiva.

Jaimini :

- Vachyarthha Jiva Means to reveal Paramatma.



- 4th Factor Over

e) Sangatin :

- Adhikaranam is right place, right Adhyaya

वाक्यान्वयात् ।

Vakyananvayat

(The Self to be seen, to be heard etc., is the Supreme Self) on account of the connected meaning of the sentences. [1 – 4 – 19]

- Vakhyanvayat Adhikaranam.

General introduction to Adhikaranam – 4 Sutras

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty
ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāṇi priyā bhavanti
ātmanastu kāmāya putrāṇi priyā bhavanti
na vā are vittasya kāmāya vittaṃ priyaṃ bhavaty
ātmanastu kāmāya vittaṃ priyaṃ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti
ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavaty
ātmanastu kāmāya brahma priyaṃ bhavati
na vā are kṣātrasya kāmāya kṣātraṃ priyaṃ bhavaty
ātmanastu kāmāya kṣātraṃ priyaṃ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti
ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanti
ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti
ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti
ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavaty
ātmanastu kāmāya sarvaṃ priyaṃ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe
śrute mate vijñāta idaṃ sarvaṃ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

- Last part of Mantra – 2 Lines

Brihadaranyaka Upanishad :

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन्वा
अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया
कात्यायन्यान्तं करवाणीति || 1 ||

maitreyīti hovāca yājñavalkyaḥ, udyāsyānvā are
'hamasmātsthānādasmi, hanta
te'nayā kātyāyanyāntaṁ karavāṇīti || 1 ||

‘Maitreyi, my dear’, said Yajnavalkya, ‘I am going to renounce this life. Allow me to finish between you and Katyayani.’ [2 – 4 – 1]

- Yajnavalkya Teaches disciple come wife, repeated is Chapter 4 – 5th Brahmana.
- Yajnavalkya decides to take Vidwat Sanyasa.

Vividisha	Vidwat
- Sanyasa for knowledge for Sravanam	- For Nididhyasanam - Sanyasa after knowledge - For Nischyatha - Keep Mind in topic of Vedanta

- Yajnavalkya – Model for Vidwat Sanyasa, 2 Wives – Katyayani and Maitreyi.

Meitreyi :

- If I get all wealth of earth, will I get Amrutatvam? Immortality, Moksha.
- With possession – Can have comfortable condition of external condition not happiness which is internal condition of Mind without Agitation.
- Wealth has nothing to do with happiness, Wealth has lot to do with Comfort.
- You can be comfortable unhappy.

Example :

- Sleepless in Airconditioned room. Gadgets give comfort in life not happiness, not immortality.
- Meitreyi had Sadhana Chatushtaya Sampatti.

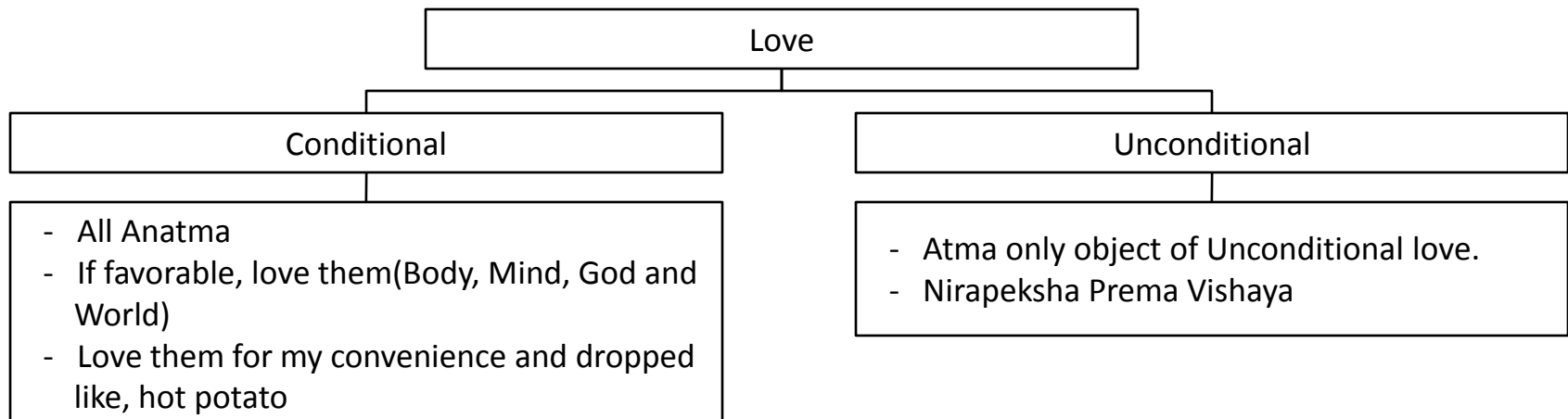
Who wants comfort?

- Comfort is preference, not need if Available, use it. Comfort not at cost of Amrutatvam.
- You are renouncing Comfort, but have happiness from some other source.
- Tell me that source which is not, Dependent on possession and Comfort.

Brihadaranyaka Upanishad :

- Chapter 2 – 4 – 5 – Nava are Kamaya...
- You never love wife for her sake but for your own sake.

a) Whatever you love is for your own sake



- Including Bhagawan – Both Astikas and Nastikas do that when there is no explanation for suffering, Unjust, Unfair, Sadist, Cruel god.
- Hence love for god also is conditional.

b) Whatever is source of love is Ananda Svarupa :

- We love only Ananda Atma is Prema Svarupa, Object of Unconditional love.

Derive :

- Atma is eternal source of Ananda.

Panchadasi :

मासाब्दयुगकल्पेषु गतागम्येष्वनेकधा ।
नोदेति नास्तमेत्येका संविदेषा स्वयंप्रभा ॥७॥

Through the many months, years, ages and world cycles, past and future, consciousness is the same; it neither rises nor sets (unlike the sun) ; it is self-revealing. [Chapter 1 – Verse 7]

इयमात्मा परानन्दः परप्रेमास्पदं यतः ।
मा न भूवं हि भूयासमिति प्रेमात्मनीक्ष्यते ॥८॥

This consciousness, which is our Self, is of the nature of supreme bliss, for it is the object of greatest love, and love for the Self is seen in every man, who wishes, “May I never cease to be”, “May I exist forever.” [Chapter 1 – Verse 8]

- Atma is eternal Ananda because, Atma alone is Unconditionally loved.

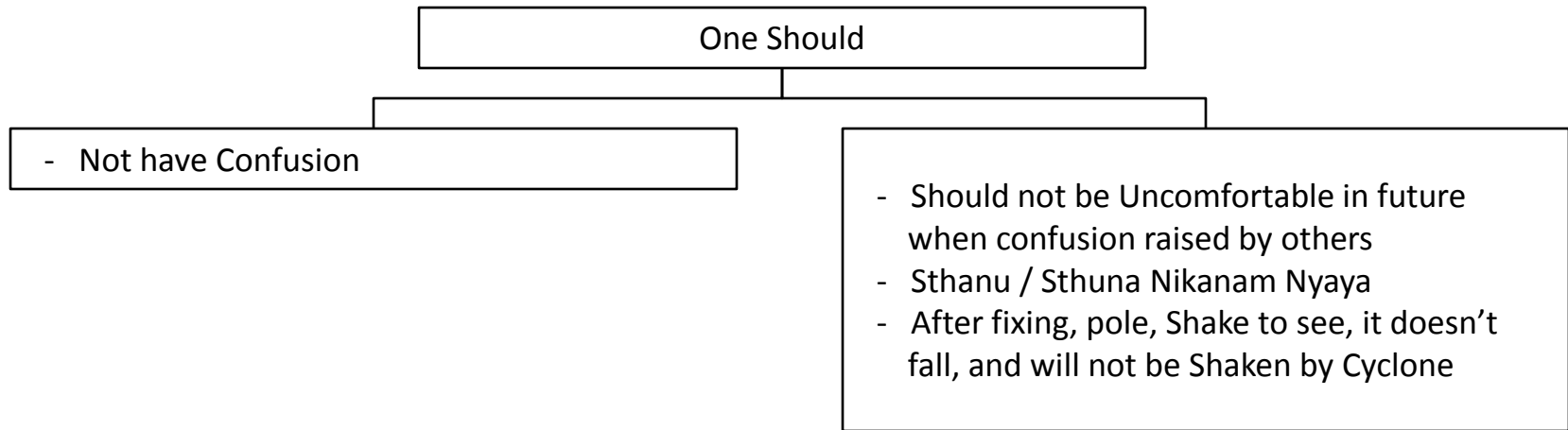
c) Since Atma is Ananda Svarupa : Brihadaranyaka Upanishad : (Chapter 2 – 4 – 5)

- Atma Va Are Drishtavayaha... Know that Ananda Svarupa Atma.

d) By Knowing that Atma everything is known :

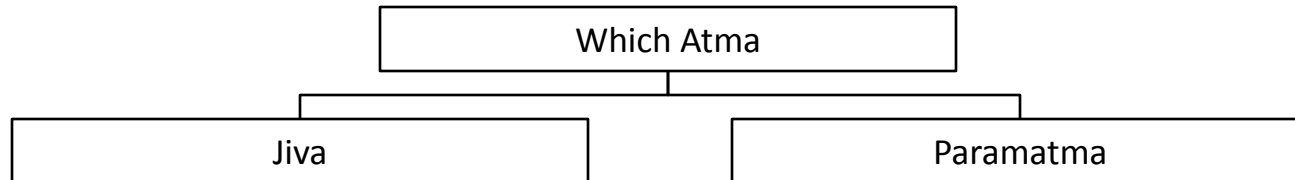
- Idagum Sarvam Veditam – Eka Atma Vigyanena Sarva Vigyanam...

Samshaya :



Example : Orissa :

- 152 Temples stood wind of 352 Km / Hr With flagpole and flag intact, Where buildings dropped like Bricks.
- Vyakarna, tarqa, Visishta Advaitin – Dvaitin.., Modern science try Shaking us.
- Atma Va Are Drishtavyaha...



General Analysis of 1st Sutra :

Vyasa :

- Paramatma subject matter because of trend of all sentences occurring reveal Paramatma.
- Flow Drift, Direction of mantra, Anvayaha(Movement, one after another, march Past).

Shankara :

- Takes 4 Sample sentences from beginning, Middle and end.

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन
कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

sa hovāca maitreyī, yenāhaṁ nāmṛtā syāṁ, kim ahaṁ tena
kuryām, yad eva bhagavān veda tad eva me brūhīti ॥ 3 ॥

Then Maitreyi said, “What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).” [II – IV – 3]

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो
भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा
अरे जाययै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पुत्राणां
कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः
प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं
भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा
अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु
कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः
कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं
भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति,
आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां
कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया
भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न
वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु
कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां
कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय
भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय
सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्या-
सितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात
इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty
ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṁ kāmāya putrāḥ priyā bhavanty
ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty
ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṁ kāmāya paśavaḥ priyā bhavanti
ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty
ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty
ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṁ kāmāya lokāḥ priyā bhavanty
ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṁ kāmāya devāḥ priyā bhavanty
ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṁ kāmāya vedāḥ priyā bhavanty
ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanty
ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty
ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo
nididhyāsitaḥ maitreyi ātmani khalvare dṛṣṭe śrute
mate vijñāta idaṁ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यद्यमात्मा ॥ ६ ॥

Brahma tam parādād yo'nyatrātmano brahma veda. kṣatram tam parādād
yo'nyatrātmanaḥ kṣatram veda. lokās tam parādur yo'nyatrātmano
lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni
tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād
yo'nyatrātmano sarvaṁ veda. idam brahma, idam kṣatram, ime
lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self. [II – IV – 6]

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,
दुन्दुभेस्तु ग्रहणेन— दुन्दुभ्याघातस्य वा —
शब्दो गृहीतः ॥ ७ ॥

sa yathā dundubherhanyamānasya na bāhyāñchabdāñ
chaknuyādgrahaṇāya, dundubhestu grahaṇena —
dundubhyāghātasya vā—śabdō gṛhītaḥ ॥ 7 ॥

As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of Strokes. [2 – 4 – 7]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां
स्पर्शानां त्वगेकायनम्, एवं सर्वेषां
गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां
जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्,
एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां
संकल्पानां मन एकायनम्,
एवं सर्वापां विद्यानां हृदयमेकायनम्, एवं सर्वापां
कर्मणां हस्तावेकायनम्, एवं सर्वापां
आनन्दानामुपस्थ एकायनम्, एवं सर्वेषाम्
विसर्गाणाम् पायुरेकायनम्, एवं सर्वेषां अध्वनाम्
पादवेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

brahma va idam agra asit, ekam eva: tad ekam
san na vyabhavat. tac chreya rūpam atyasrjata kṣatram,
yāny etāni devatrā kṣatrāṇi, indro varuṇaḥ somo rudraḥ
parjanya yamo mṛityur īśāna iti. tasmāt kṣatrāt paraṁ nasti,
tasmāt brāhmaṇaḥ kṣatriyam adhastād upāste rājasūye,
kṣatra eva tad yaśo dadhāti; saiṣa kṣatrasya
yonir yad brahma. tasmād yady api rājā paramatām gacchati,
brahmaivāntata upaniśrayati svām yonim. ya u enaṁ hinasti,
svām sa yonim ṛcchati, sa pāpīyān bhavati, yathā sreyārṁsaṁ himsitvā.

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all Odours, as the tongue is the one goal of all Savours, as the eye is the one goal of all Colours as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [2 – 4 – 11]

a) Chapter 2 – 4 – 3 :

- Amrutatva Prapti Phalam wanted by Meitreyi indirectly.
- I am not interested in comfort, teach me. That which gives Amrutatva Prapti.
- Teaching = Atma Jnanam which will give Amrutam.

Vakyanvaya Adhikaranam Sutra 19 :

वाक्यान्वयात् ।

Vakyanvayat

(The Self to be seen, to be heard etc., is the Supreme Self) on account of the connected meaning of the sentences. [1 – 4 – 19]

a) Brihadaranyaka Upanishad :

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन
कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥ ३ ॥

sa hovāca maitreyī, yenāhaṁ nāmṛtā syāṁ, kim ahaṁ tena
kuryām, yad eva bhagavān veda tad eva me brūhīti || 3 ||

Then Maitreyi said, “What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).” [II – IV – 3]

- Amrutatva Praptihi statement.

Meitreyi Asks :

- Teach me that knowledge by which I can attain immortality.

What to do with Property?

- Immortality giving Sadhana is Paramatma Jnanam.
- Jivatma Jnanam can't give Amrutatvam.

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaṃ priyaṃ bhavaty ātmanastu kāmāya vittaṃ priyaṃ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavaty ātmanastu kāmāya brahma priyaṃ bhavati
na vā are kàatrasya kāmāya kàatraṃ priyaṃ bhavaty ātmanastu kāmāya kàatraṃ priyaṃ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavaty ātmanastu kāmāya sarvaṃ priyaṃ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nīdīdhyāsītavyo maitreyi ; ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaṃ viditaṃ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

- Sarvagya Praptihi statement, Vishaya Vakyam here.
- By Atma Jnanam everything else known. Eka Vigyanena Sarva Vigyanam.

Omniscience :

- Only – Paramatma Vigyanam – Jiva Vigyanam can't give Sarvagyatvam.

c) Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादा-
द्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो
लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि
तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्य-
त्रात्मनः सर्वं वेद ; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे
देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

Brahma tam parādād yo'nyatrātmano brahma veda. kṣatram tam parādād
yo'nyatrātmanah kṣatram veda. lokās tam parādur yo'nyatrātmano
lokān veda. devās tam parādur yo'nyatrātmano devān veda. bhūtāni
tam parādur yo'nyatrātmano bhūtāni veda. sarvaṁ tam parādād
yo'nyatrātmano sarvaṁ veda. idam brahma, idam kṣatram, ime
lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvaṁ, yad ayam ātmā ॥ 6 ॥

The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self. [II – IV – 6]

- Sarvatma Bava Vakhyam Atma is everything – Yadayamatma.
- If you know anything different from you, That object will isolate, reject you, limit you.
- Know everything as myself. Who can keep you away from them?
- Remedy for isolation and sense of rejection is only Sarvatma Bavaha...
- Everything in creation is Paramatma alone.

d) Brihadaranyaka Upanishad :

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,
दुन्दुभेस्तु ग्रहणेन— दुन्दुभ्याघातस्य वा —
शब्दो गृहीतः ॥ ७ ॥

sa yathā dundubherhanyamānasya na bāhyāñchabdāñ
chaknuyādgrahaṇāya, dundubhestu grahaṇena —
dundubhyāghātasya vā—śabdō gṛhītaḥ ॥ 7 ॥

As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of Strokes. [2 – 4 – 7]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां
स्पर्शानां त्वगेकायनम्, एवं सर्वेषां
गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां
जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्,
एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां
संकल्पानां मन एकायनम्,
एवं सर्वाणां विद्यानां हृदयमेकायनम्, एवं सर्वाणां
कर्मणां हस्तावेकायनम्, एवं सर्वाणां
आनन्दानामुपस्थ एकायनम्, एवं सर्वेषाम्
विसर्गाणाम् पायुरेकायनम्, एवं सर्वेषां अध्वनाम्
पादवेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

brahma va idam agra asit, ekam eva: tad ekam
san na vyabhavat. tac chreya rūpam atyasrjata kṣatram,
yāny etāni devatrā kṣatrāṇi, indro varuṇaḥ somo rudraḥ
parjanyo yamo mṛityur īśāna iti. tasmāt kṣatrāt paramṇ nasti,
tasmāt brāhmaṇaḥ kṣatriyam adhistād upāste rājasūye,
kṣatra eva tad yaśo dadhāti; saiṣa kṣatrasya
yonir yad brahma. tasmād yady api rājā paramatām gacchati,
brahmaivāntata upaniśrayati svām yonim. ya u enam hinasti,
svām sa yonim ṛcchati, sa pāpīyān bhavati, yathā sreyāmsam himsitvā.

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all Odours, as the tongue is the one goal of all Savours, as the eye is the one goal of all Colours as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [2 – 4 – 11]

Atma :

- Jagat – Srishti, Sthithi, Laya Karanam.

3 Example : Srishti :

- From water mixed with, Wood fueled (Wet fuel) - Smoke comes out.
- From Maya mixed with Atma – (wet Atma) – Smoky world comes out.

Sthithi :

- From Drum – Particular sound mixed with general sound comes out.
- Dum Dubihi / Shankha / Vecha Drishtanta, can't know Particular sound without general sound.
- In and thru recognition of Particular words, general sound / Voice of Swamy heard.
- Specific existence depends on general existence (Absolute I)

Pot Existence	General Existence
- Man existence Vishesha Satta	- Samanya Satta Dakshina Murthy Stotram : - Yasyaiva Sphuranam

Dakshinamurthy Stotram :

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥३॥

Yasya-Eva Sphurannam Sada[a-A]atmakam-Asat-Kalpa-Arthakam Bhaasate
Saakssaat-Tat-Tvam-Asi-Iti Veda-Vacasaa Yo Bodhayaty-Aashritaam |
Yat-Saakssaat-Karannaad-Bhaven-Na Punaraavrttir-Bhavaam-Bho-Nidhau
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||3||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- Vishesha Shabda can't exist separate from Samanya Shabda.
- Vishesha satta can't exist separate form Samanya Satta.
- Samanya Satta is Sthithi Karanam for Vishesha Satta.

Samanya Satta	Visesha Satta
- Atma / Brahman – Lends existence to Jagat	- Jagat

Laya Karanam :

- Rivers merge into Samudra – All objects resolve into Atma.
- Ekayana Prakriya = Laya Prakriya.

Dhuma	Dundu Bihi	Samudra	
Srishti	Sthithi	Laya	Karanam

Brihadaranyaka Upanishad :

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय,
दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा —
शब्दो गृहीतः ॥ ७ ॥

sa yathā dundubherhanyamānasya na bāhyāñchabdāñ
chaknuyādgrahaṇāya, dundubhestu grahaṇena —
dundubhyāghātasya vā—śabdō gṛhītaḥ ॥ 7 ॥

As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of Strokes. [2 – 4 – 7]

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स्पर्शानां त्वगेकायनम्, एवं सर्वेषां
गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां
जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्,
एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां
संकल्पानां मन एकायनम्,
एवं सर्वाणां विद्यानां हृदयमेकायनम्, एवं सर्वाणां
कर्मणां हस्तावेकायनम्, एवं सर्वाणां
आनन्दानामुपस्थ एकायनम्, एवं सर्वेषाम्
विसर्गाणाम् पायुरेकायनम्, एवं सर्वेषां अध्वनाम्
पादवेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥ ११ ॥

brahma va idam agra asit, ekam eva: tad ekam
san na vyabhavat. tac chreya rūpam atyasrjata kṣatram,
yāny etāni devatrā kṣatrāṇi, indro varuṇaḥ somo rudraḥ
parjanyo yamo mṛityur īśāna iti. tasmāt kṣatrāt param nasti,
tasmāt brāhmaṇaḥ kṣatriyam adhistād upāste rājasūye,
kṣatra eva tad yaśo dadhāti; saiśa kṣatrasya
yonir yad brahma. tasmād yady api rājā paramatām gacchati,
brahmaivāntata upaniśrayati svām yonim. ya u enaṁ hinasti,
svām sa yonim ṛcchati, sa pāpīyān bhavati, yathā sreyāmsaṁ himsityā

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all Odours, as the tongue is the one goal of all Savours, as the eye is the one goal of all Colours as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [2 – 4 – 11]

- Atma = Jagat Karanam = ‘Paramatma’ because of Vakya Anvaya.
- Because of trend / Flow of these Significant sentences, Conclude Atma = Paramatma only.

Word Analysis :

- From trend of Statements in Brihadaranyaka Upanishad it is Concluded, Atma is Paramatma.

Purva Pakshi :

- I can quote statements which reveal Jivatma.

a) Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty
ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty
ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty
ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti
ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty
ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty
ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty
ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty
ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty
ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty
ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty
ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe
śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be Realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is Realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

- Nobody loves wife for wife's sake but for ones self alone.
- Parents / Children loved for oneself Upanishad talks about self which has spouse, wealth, Children, not Nirguna Brahman.
- Yagnavalkya – Gives list of Bogya
- Vishaya – Self is Bogta Atma. Bogta = Jivatma only.

b) Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta,
na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva;
evaṁ vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti,
iti are bravīmi, iti hovāca yājñavalkyaḥ ॥

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from Wheresoever one takes it, it tastes salt even so, my dear, this great, endless, infinite reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

- Vigyana Ghana – Atma Chaitanyam which rises with body and resolves with body.
- Appearing and Disappearing Chaitanyam.
- No life / Recognition after death.
- Transaction appear and disappear with Body.

Jiva :

- Active when Body Active
- Gone when body gone.
- Anitya Chaitanyam = Jiva Chaitanyam not Paramatma.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं
जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाते,
त केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥
इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati,
taditara itaram paśyati, taditara itaram śṛṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaram vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena
kamabhivadet, tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi ॥ 14 ॥
iti caturthaṁ brāhmaṇam ॥

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has becomes the self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one thinks and through what, what should one know and through what? Through what should one know that owing to which all this is known – Through what, O Maitreyi, should one know the knower? [2 – 4 – 14]

Vijnyatvam :

- Refers to knower, Pramata principle.
- Paramatma, Apramata, Nirakara, Kutasta, Chaitanyam.
- Upakrama, Madhye, Upasamhara(Last Verse) – talks of Jiva only.
- Reconciliation explanation given by 3 Acharyas.
- Why Jiva when Paramatma talked? Ashrmaralyataha.

Sutra's :

- Sutra 20 – Ashmarathya – Rishi
- Sutra 21 – Ouda Lomihi – Rishi
- Sutra 22 – Kasa Krishnaha – Rishi – Most appropriate

Sutra 20 :

प्रतिज्ञासिद्धेर्लिङ्गमाश्मरथ्यः ।

Pratijnasiddherlingamasmarathyah

(The fact that the individual soul is taught as the object of Realisation is an) indicatory mark which is proof of the proposition; so Asmarathya thinks. [1 – 4 – 20]

- Upanishad proposes Eka Paramatma, Vigyanena Sarva Vigyanam.

Proposition :

- Pratigya – Eka Paramatma
 - a) Vigyanena Sarva Vigyanam Pratigya
 - b) Paramatma Vigyana includes Jiva Vigyanam
 - c) Possible only if Paramatma = Jivatma.
- If Jivatma different from Paramatma, knowledge of Paramatma will not lead to knowledge of Jivatma.
 - b) Since Jivatma Non different from Paramatma in Place of Paramatma, Jivatma can also be talked about.
 - e) Jiva can replace Paramatma because it is Non different from Paramatma.
 - f) Because of Pratigya, Proposition, usage possible.

General Analysis :

a) Mention of Jiva in place of Paramatma in Brihadaranyaka Upanishad is Evidence.

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे द्रष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanty ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kàatrasya kāmāya kàatraḥ priyaḥ bhavaty ātmanastu kāmāya kàatraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo nididhyāsitaḥ
nididhyāsitaḥ maitreyi ātmani khalvare dṛṣṭe śrute mate vijñāta
idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

b) Pratigya Siddhi :

- For establishment of the proposition in Chapter 2 – 4 – 5.

c) Says Ashmarathaya :

d) Lingam :

- Evidence

Word Analysis :

a) Pratigya Siddhi :

- Proposition - Pratigya : Eka Vigyanena Sarva Vigyana Given in Chapter 2 – 4 – 5 end.

Siddhi :

- Establishment for sake of – Evidence of or Evidence for.

b) Lingam :

- Proof, indication, clue talking of Jiva in Place of Paramatma is clue to say.
- Jiva Non different from Paramatma.

Sutra 21 :

उत्क्रमिष्यत
एवम्भावादित्यौडुलोमिः ।

Utkramishyata
evambhavadityaudulomih

The initial statement identifies the individual soul with Brahman or the Supreme Self because the soul, when it will depart (from the body), is such (i.e. one with the Supreme Self); thus Audulomi thinks. [I – IV – 21]

General Analysis :

- Oudilomihi establishes Jiva in place of Paramatma.
- Jiva is 'Would be Paramatma', Like 'Would be wife' Start introducing as wife.
- We are going to merge one day in Paramatma only.

Mundak Upanishad :

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८ ॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।
tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

- River is would be ocean, gushing to ocean.
- Jiva = Bavi Vidya / Bavaya Vidya.

Word Analysis :

a) Oudhilomihi :

- Jivatma mentioned in place of Paramatmam, because that will be the nature – Paramatma hood of the Jiva which is going to transcend the Namarupa.

b) Utkramishryataha :

- Going beyond, transcending Jivatma.
- Will transcend Nama Rupa, Varna, Sthula, Sukshma, Karana limitations.

c) Evam Bavat :

- This Paramatma Nature Svarupam is going to come.
- Transcending Jiva will get Paramatma Svarupam.
- Joins College... Put BA / Dr Bavishyat Vrityat.

d) Iti Oudilomihi

अवस्थितेरिति काशकृत्स्नः ।

Avasthiteriti Kasakritsnah

(The initial statement is made) because (the Supreme Self) exists in the condition (of the individual soul); so the Sage Kasakritsna thinks. [1 – 4 – 22]

3rd Rishi justification

Avastite Rishi :

- Kasha Krishnaha, Jiva in place of Paramatma because Paramatma alone remains, obtains in form of Jiva in the body as Jiva.
- Only Nama Bheda, Natu Nami - Substance Bheda.
- Vastu same - Only name different.

Unenclosed Atma	Enclosed Atma within Body
Paramatma	'Jivatma'

Brihadaranyaka Upanishad :

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति ; प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति ; वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति ; चक्षुषे स्वाहा, संपदे स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति ; श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति ; मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति, रेतसे स्वाहेत्यग्नौ हुत्वा मन्ये संस्त्रवमवनयति ॥ २ ॥

jyeshthaya svaha sresthaya svahety agnau hutva
manthe samsravamavanayati pranaya svaha vasisthayai svahety agnau hutva
manthe samsravamavanayati vace svaha pratisthayai svahetyagnau hutva
manthe samsravamavanayati caksuse svaha sampade svaheti agnau hutva
manthe samsravamavanayati srotraya svahayatanaya svahetyagnau hutva
manthe samsravamavanayati manase svaha prajatyai svahetyagnau hutva
manthe samsravamavanayati retase svaheti agnau hutva
manthe samsravamavanayati ॥ 2 ॥

Offering oblations in the fire saying, Svaha to the oldest, Svaha to the greatest, he drips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, Svaha to the vital force, Svaha to the Vasistha, he drips the remnant, etc. offering oblations saying, Svaha to the organ of speech, Svaha to that which has steadiness, he drips, etc. offering oblations saying, Svaha to the eye, Svaha to prosperity, he drips, etc. offering oblations saying, Svaha to the ear, Svaha to the abode, he drips, etc. offering oblations saying, Svaha to the Manas, Svaha to Prajapati, he drips, etc. offering oblations saying, Svaha to the organ of generation, he drips, etc. [VI – III – 2]

- All Anupravesha Vakyam.
- Paramatma thought – Let me create body and me myself function as Jiva.
- Paramatma has done Grihapravesham and assumed new name Jiva.

Word Analysis :

Sage Kashakrishna Says as follows :

a) Avastite :

- Since Paramatma alone remains in form of Jiva in the Body.
- Jiva is mentioned in Place of Paramatma in Meitreyi Brahmanam.

b) Avastite :

- Remaining, dwelling, residing in the form of Jiva.

Sutra 22 :

अवस्थितेरिति काशकृत्स्नः ।

Avasthiteriti Kasakritsna

(The initial statement is made) because (the Supreme Self) exists in the condition (of the individual soul); so the Sage Kasakritsna thinks. [1 – 4 –22]

- Completed 4 Sutras of Vyakyam Vaya Adhikaranam.

Atma in Brihadaranyaka Upanishad :

- Atmano... Idagum Sarvam Bhavati, Atma is Paramatma alone.
- Established in one Sutra!
- By Seeing trend of Meitreyi Brahmana section.

Purva Pakshi :

- If Paramatma central theme, why Upanishad starts with 'Jivatma' description?

Middle and end Talks : Brihadaranyaka Upanishad

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनि खल्वरे द्रष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti ātmanastu kāmāya putrāḥ priyā bhavanti na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti ātmanastu kāmāya paśavaḥ priyā bhavanti na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti ātmanastu kāmāya lokāḥ priyā bhavanti na vā are devānāṃ kāmāya devāḥ priyā bhavanti ātmanastu kāmāya devāḥ priyā bhavanti na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti ātmanastu kāmāya vedāḥ priyā bhavanti na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti ātmanastu kāmāya bhūtāni priyāṇi bhavanti na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty ātmā vā are draśṭavyaḥ śrotavyo mantavyo nididhyāsitaḥ maitreyi ātmani khalvare dṛṣṭe mte vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhava-khilya uduke prāsta udakam evānuvilīyeta,
na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva;
evaṁ vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti,
iti are bravīmi, iti hovāca yājñavalkyaḥ ॥

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from Wheresoever one takes it, it tastes salt even so, my dear, this great, endless, infinite reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति,
तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूत्तत्केन कं
जिघ्रेत्, तत्केन क पश्येत्, तत्केन क शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाते,
त केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥
इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaraṁ jighrati,
taditara itaraṁ paśyati, taditara itaraṁ śṛṇoti,
taditara itaramabhivadati, taditara itaraṁ manute,
taditara itaraṁ vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṁ jighret, tatkena kaṁ paśyet,
tatkena kaṁ śṛṇuyat, tatkena
kamabhivadet, tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt?
yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt?
vijñātāram are kena vijānīyāditi ॥ 14 ॥
iti caturthaṁ brāhmaṇam ॥

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has becomes the self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one thinks and through what, what should one know and through what? Through what should one know that owing to which all this is known – Through what, O Maitreyi, should one know the knower? [2 – 4 – 14]

Jiva introduction justified :

- Atma Rashya – Verse 20
- Ooudubihi – Verse 21
- Kasha – Verse 22
- Which is best justification? Comparative Study :

a) Kasha :

- Closer to Sruti

Pratigya :

- Eka Vigyanena Sarva Vigyanam.

b) Ashramavathya :

- In place of Jiva if Paramatma is discussed, it Means Jiva Non-different from Paramatma.

Shankara not Happy :

- How Sruti fulfills this Pratigya? By Showing Paramatma is Karanam, Everything else Karyam.

Karana Vigyanena	Karyam Vigyanam
<ul style="list-style-type: none">- Mrith Vigyanena- Clay Knowledge- Paramatma Vigyanena	<ul style="list-style-type: none">- All Pots known- Sarva Jivatma Vigyanam- Karyam Non different than Karanam

- We don't want Karana – Karya Sambanda.
- Jivatma is Non-different from Paramatma is not total identity.

Jiva	Paramatma
Karyam	Karanam

- Partial Aikyam revealed, not absolute Aikyam(Not Atyantika)

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyaabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Jiva born out of Paramatma, All living beings born out of Paramatma not Pancha Butani

Bhriugu Valli :

- Jiva born out of Brahman.

Mundak Upanishad : Srishti Prakaranam :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

- Jiva Rash is born out of Paramatma.

Paramatma	Jivatma
Karanam	Karyam

- Karya Karana Sambanda only, from stand point of Shariram.
- Vyavaharika Sharira Drishtya, Karya - Karana Sambanda.
- Svarupa Drishtya - Aikya Sambanda.

Paramatma	Jivatma
Jivatma	Paramatma

- Not one born out of other.
- Aikyam - Main teaching of Upanishad.
- Upakrama - Karya - Karana Sambanda.
- Jivatma / Paramatma - identical, not Paramatma Vigyanena, Jiva Vigyanam.
- Paramatma – Vigyanam Eva 'Jivatma' Vigyanam, not one knowledge leads to other.
- One knowledge itself is other.
- Don't say through 'Paramatma' - Vigyanena, get Jivatma – Vigyanam.
- Paramatma – Vigyanam Eva Jivatma – Vigyanam, because Paramatma and Jivatma do not have Karya Karana Sambanda.

Kasha Krishna :

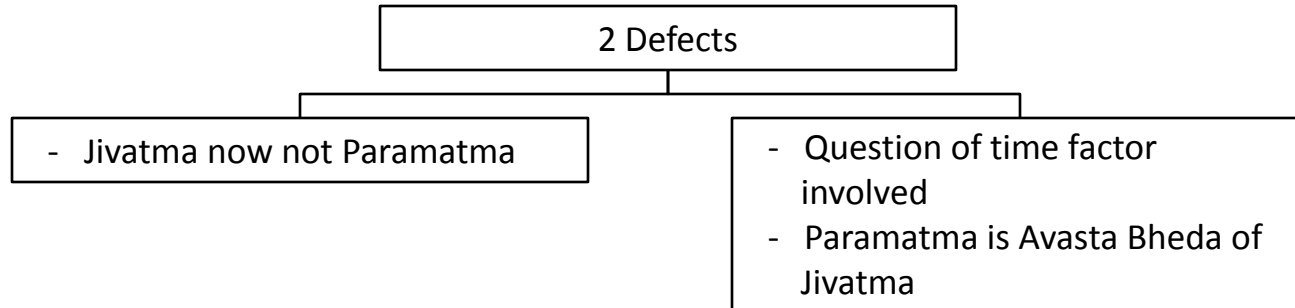
- Paramatma itself is Jivatma.
- Talks about total identity.

Ashmaratya :

- Karya Jivatma non different from Karana Paramatma is Partial identity.

Oudlomihi :

- Jiva talked about in place of Paramatma, because Jiva is would be Paramatma.
- Utkramish Yatahe - Future Participle used.
- Jivatma going to become Paramatma. Now not Paramatma...



- Jivatmas another state is Paramatma now inferior state.
- Go to higher state of consciousness – Now lower state of Consciousness.
- Higher and lower states do not belong to consciousness but to thinking intellect.

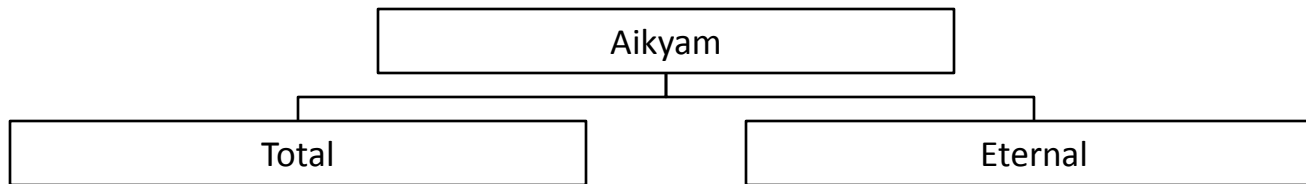
Ignorant state of Mind	Wise state of Mind
Lower state of Consciousness	Higher state of Consciousness

- Figuratively Said.
- Consciousness does not have higher, lower states – Nirvikaratvat.

Vedanta :

- You are Brahman right now whether you know or not, like or not, Pure, impure.
- Fire hot – fact – I may not like.
- 1st Justification – Aikyam Partial
- 2nd Justification – Aikyam future event both not Acceptable.

Kashas Justification :



Avastitehe :

- Paramatma now indwelling body as Jivatma.
- Upanishad clear about eternal Consciousness.
- Upanishad talks about reflected consciousness in the mind.
- Temporary Consciousness = Pratibimba Chaitanyam, Abhasa Chaitanyam Which rises along with mind is Jagat and Swapna Avasta - In Sushupti mind resolves.
- Therefore Temporary Consciousness resolves.
- No Pragya in Swoons - Fainting. Pratibimba Pragya does Punyam, Kevala Nama Bheda Natu Vastu Bheda.
- Shankara votes for Kashakrit Matam.

2 Points More : Purva Pakshi :

- Quoted Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविली-
येत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत
लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञान-
घन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु
विनश्यति, न प्रेत्य संज्ञास्तोत्यरे ब्रवीमीति होवाच
याज्ञवल्क्यः ॥ १२ ॥

sa yathā saindhava-khilya udake prāsta udakam evānuvilīyeta,
na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta lavaṇam eva,
evaṁ vā ara idam mahad bhūtam anantam apāraṁ vijñāna-ghana eva;
etebhyo bhūtebhyaḥ samutthāya, tāny evānuvinaśyati; na pretya saṁjñāsti,
iti are bravīmi, iti hovāca yājñavalkyaḥ ॥

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but from Wheresoever one takes it, it tastes salt even so, my dear, this great, endless, infinite reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya. [II – IV – 12]

- Temporary consciousness rising / Resolving.
- How is it Paramatma, who is eternal. How Paramatma is Temporary Consciousness?
- Maeitriya, Arjuna Confused, Transactional Consciousness subject to Arrival, departure.
- Non transactional Consciousness not subject to Arrive / Depart Adrishyam, Avyavaharyam.
- Consciousness does not Arrive / Depart.

Yajnavalkya Gives Clues : Brihadaranyaka Upanishad

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरम् शृणोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयत्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत्, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाते, त केन विजानीयात्? विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥ इति चतुर्थं ब्राह्मणम् ॥

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śṛṇoti, taditara itaramabhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāivābhūttatkena kaṁ jighret, tatkena kaṁ paśyet, tatkena kaṁ śṛṇuyat, tatkena kamabhivadet, tatkena kaṁ manvīta, tatkena kaṁ vijānīyāt? yenedam sarvaṁ vijānāti, taṁ kena vijānīyāt? vijñātāram are kena vijānīyāditi || 14 || iti caturthaṁ brāhmaṇam ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (but) when to the knower of Brahman everything has becomes the self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one thinks and through what, what should one know and through what? Through what should one know that owing to which all this is known – Through what, O Maitreyi, should one know the knower? [2 – 4 – 14]

- In transacting consciousness there are Ups and Downs.
- In Original Chaitanyam. Its not there, Chidabasam is Avataram of Paramatma only.
- Paramatma alone manifesting as Jivatma.
- Jiva not product of Paramatma. Turiyam Paramatma Conditioned by Upadhi.
- It is Appearing as Vishwa, Teijasa, Pragya.

- Turiyam alone is Appearing as Antah Pragyam, Bahish Pragyam, Pragyana Ghanam.
- Brahman talking about Paramatma alone Adhikaranam Over.

Summary :

a) Vishaya :

- What is meaning of Atma in Brihadaranyaka Upanishad :

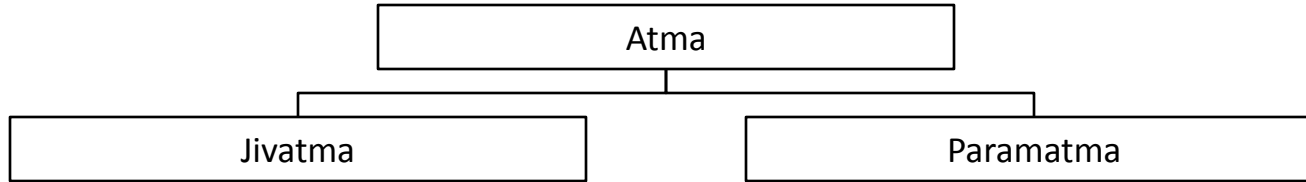
स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty ātmanastu kāmāya patiḥ priyo bhavati na vā are jāyāyai kāmāya jāyā priyā bhavaty ātmanastu kāmāya jāyā priyā bhavati na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty ātmanastu kāmāya putrāḥ priyā bhavanti na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty ātmanastu kāmāya vittaḥ priyaḥ bhavati na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanty ātmanastu kāmāya paśavaḥ priyā bhavanti na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty ātmanastu kāmāya brahma priyaḥ bhavati na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty ātmanastu kāmāya kṣātraḥ priyaḥ bhavati na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty ātmanastu kāmāya lokāḥ priyā bhavanti na vā are devānāṃ kāmāya devāḥ priyā bhavanty ātmanastu kāmāya devāḥ priyā bhavanti na vā are vedānāṃ kāmāya vedāḥ priyā bhavanty ātmanastu kāmāya vedāḥ priyā bhavanti na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanty ātmanastu kāmāya bhūtāni priyāṇi bhavanti na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty ātmanastu kāmāya sarvaḥ priyaḥ bhavaty ātmā vā are draśṭavyaḥ śrotaḥ mantavyo nīdīdhya-sitaḥ maitreyi ; ātmani khalvare dṛṣṭe śrute mate vijñāta idaṃ sarvaḥ viditaḥ ॥ 5 ॥

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

- Atma Vigyanena Sarva Vigyanam is Pratigya – Proposition.

b) Samshaya :



c) Purva Pakshi : Atma = Jivatma

- In Proximity wife, Children are all there.
- Jivatma = Kutumbe Sahita Atma.

d) Siddantin :

- Atma = Paramatma. Flow of text supports that alone, Paramatma is existing in form of Jiva, Avastitehe.

e) Sangatin :

- Adhikaranam in Appropriate Place.

Sutra 23 :

प्रकृतिश्च प्रतिज्ञादृष्टा
न्तानुपरोधात् ।

Prakritischa pratijna
drishtantanuparodhat

(Brahman is) the material cause also on account of (this view) not being in conflict with the proposition and the illustrations (quoted in the Sruti). [1 – 4 – 23]

- 7th Adhikaranam (5 Sutras)
- Winding up Chapter here - Penultimate central theme of 1st Chapter :

Samanvaya Adhyaya :

- Upanishad reveals Brahman as unique object to be known.

- Something not known by other Pramanam.
- Apaurusheya Brahma - Vedanta Bodhayati.
- Shad Linga Vichara Dvara, Upakrama - Upasamhara Dvara - Brahman proved as Central theme.
- Vedanta is unique Pramana for unique subject of Brahman.
- Shastra Yonitvat justified. For Brahman Jnanam, come to Vedanta Shastram – Choiceless.
- To get Moksha, come to Brahman Jnanam, Brahman is Tatparyam of Vedanta Shastram as seen through Upakrama, Shad Lingas.
- Background of Samanvaya Adhyaya.
- Brahman Lakshana is Samanvaya Adhyaya.

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa

Now, therefore, the enquiry into Brahman. [1 – 1 – 1]

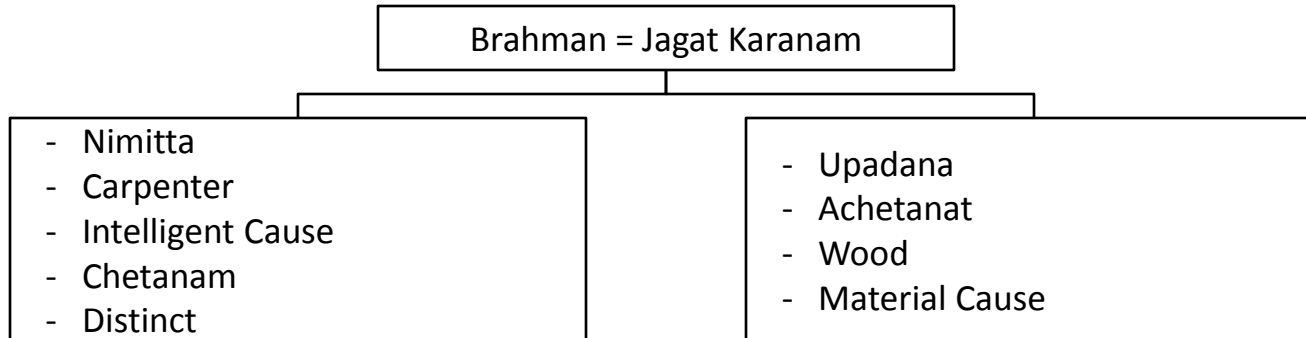
जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed). [1 – 1 – 2]

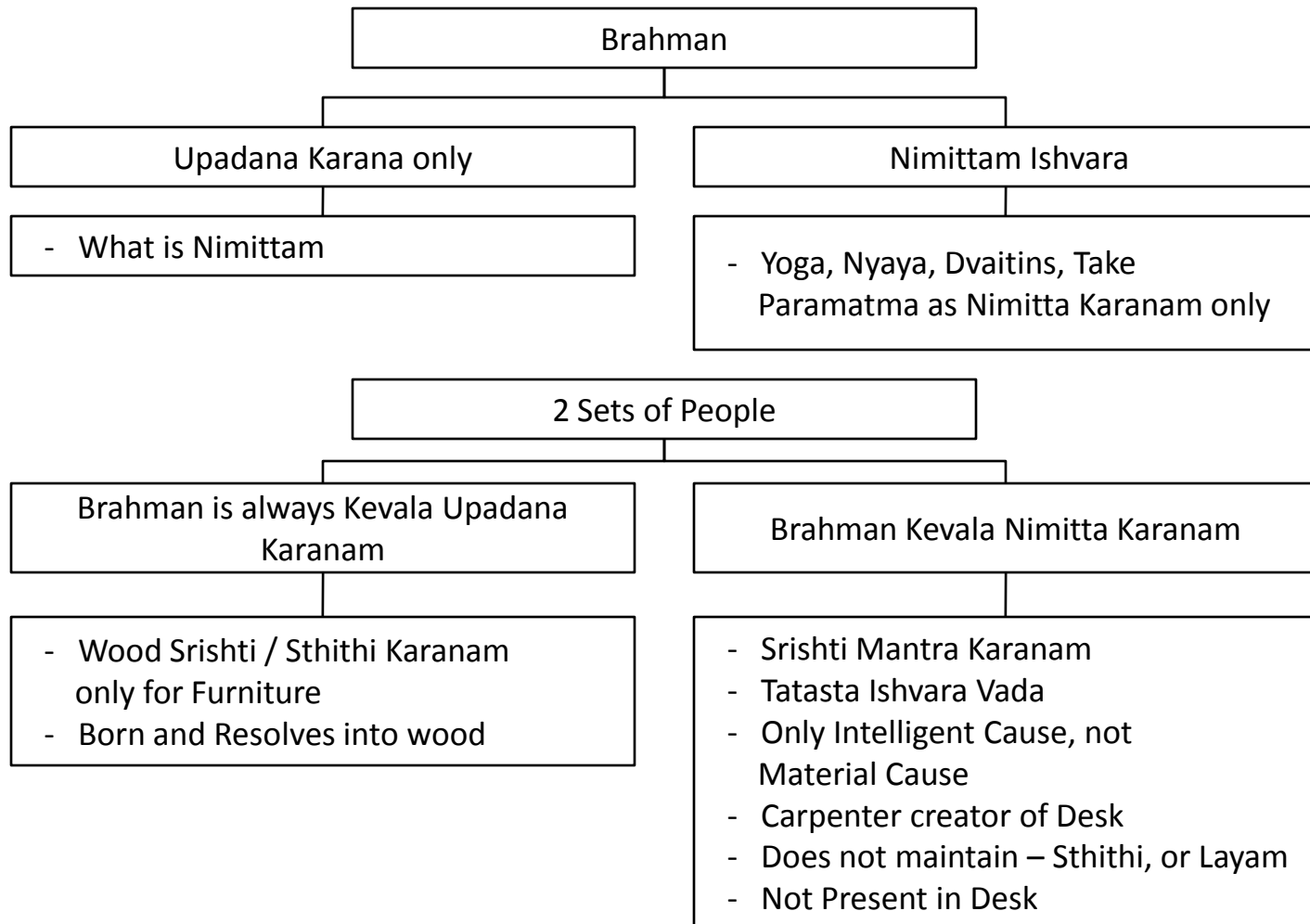
Defection of Brahman :

- Brahman = Jagat Karanam – Chapter 1 – 1 – 2 and Chapter 1 – 7 -1 Teaching Concludes in 7th Adhikaranam.
- 8th Adhikaranam - Mangalam, Repetition to clarify some points.



Question :

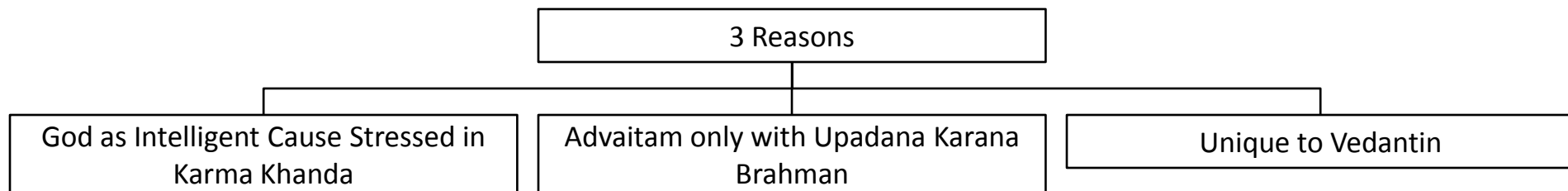
- If Brahman is Karanam, is it Nimittam or Upadanam?
- Either way Advaitam can't be established.



- Go by 2nd Adhikaranam – 2nd Sutra
- Some other Nimitta Karanam exists.

Vyasa :

- Brahman neither Nimitta or Upadana Matram.
- Brahman is both Nimitta and Upadana, Karanam of Creation.
- More focus on Upadana Karanam of Universe.
- Why god as Material Cause Emphasised in Vedanta?



a) God as Intelligent cause Stressed in Karma Khanda :

- Worship god, do Archana, Srishti Karta hence Vedanta focuses on Material cause Upadana Karanam.

b) Upadana Karana alone Advaita Siddhi Possible :

- God as Intelligent Cause adds to plurality, not eliminate plurality.

Jagat / World is there	We Jiva's are there
Intelligent Cause of Jagat = Ishvara	

- We now have Jiva / Jagat / Ishvara (Creator of World)
- When Brahman is only Intelligent Cause, Plurality, duality never goes.
- No Moksha. For Moksha - Require Brahman as Upadana Karanam then Dvaitam removed.

Jagat / Creation	Brahman
Karyam	Upadana Karanam

- No Karyam different than Upadana Karanam.
- Brahmeivedam Advaita Siddhantaha. Through Upanishad.

c) Unique to Vedanta :

- Brahman as Upadana Karanam unique to Vedanta.

Nyaya and Others	Only Vedanta
Brahman = Intelligent Cause	Brahman = Material Cause

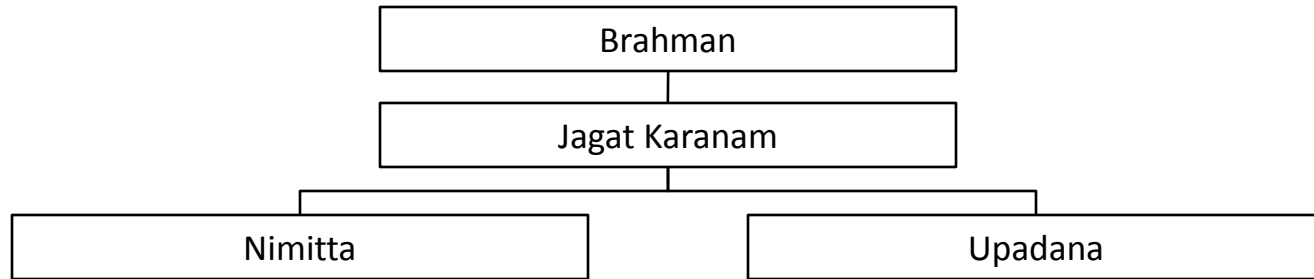
- Vedanta = Chetanat Karana Vada, Normally material Cause should be matter.

Purpose of this 7th Adhikaranam :

- Brahmanaha Upadana Karanam and established Advaita teaching.

7th Adhikaranam :

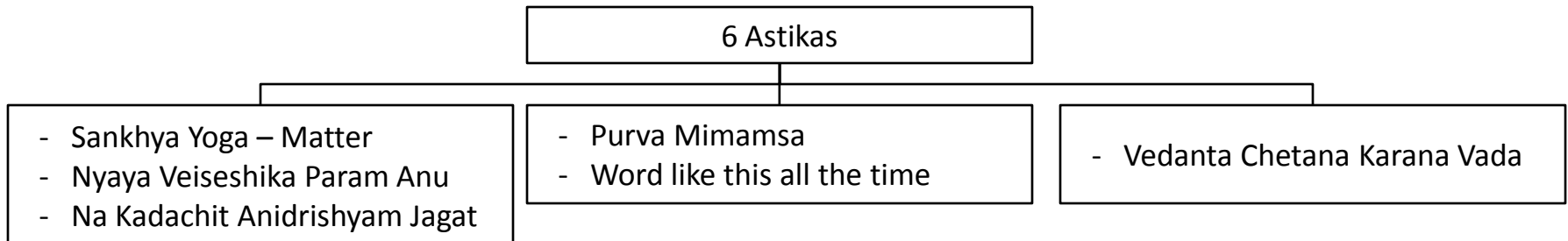
- Prakrti Adhikaranam final Adhikaranam of Samanvaya Adhyaya.
- Tally Upakrama and Upasamhara – Beginning and end.
- Main theme of all Upanishads, Jagat Karanam Brahman.
- Vedanta Shastra = Brahma Vidya.
- Veda Purva Shastra = Dharma Vidya.



- 2nd Adhikaranam : Samanvaya Adhikaranam
 - 7th Adhikaranam : Prakrti Adhikaranam
 - Conscious being as Nimitta - Intelligent Cause, All Darsanam accept.
- To Establish Brahman = Jagat Karanam

Material Cause :

- Sankhya and Yoga says matter is material Cause.
- Nyaya and Veiseshika Says Param Anu is Material Cause.



- No question of producing the world – in Purva Mimamsa.
- Prakrtiyadhi Adhikaranam – Focuses on Upadana Karanam.

General Analysis – 23rd Sutra :

- Brahman = Material Cause of Creation – 2 Arguments

a) Pratigya :

- Proposition given by Upanishad.
- Eka Vigyanena Sarva Vigyanam Pratigya.
- Knowledge of everything by knowledge of Chaitanyam / Brahman.
- Possible only under one condition – Upadana Karana Vigyanena Sarva Karyam Vigyanam Bavati.
- i) By knowing Upadana Karanam, we know all because products do not exist separate from Material Cause.
- ii) Anena Karyam Siddhanti, Brahman Vigyanena Sarva Vigyanam Bavati.
- iii) Brahmaiva Sarva Upadana Karanam.
- Hetu / Reason in form of Pratigya to establish Advaitam.
- Where is this Pratigya given?

3 Upanishads :

i) Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannah papraccha |
kasminnu bhagavo vijñāte sarvamidam vijñātam bhavatīti || 3 ||

The great householder Saunaka duly approaching Angira in the Prescribed manner asked. “What is that. My lord, having known which all these become known?” [1 - 1 – 3]

ii) Chandogya Upanishad :

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदे- शो भवतीति ३

Yenasrutam srutam bhavatyamatam matamavijnatam vijnatamiti
katham nu bhagavah sa adeso bhavatiti || 3 ||

‘That teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?’ [Svetaketu asked] ‘Sir, what is that teaching?’. [6 – 1 – 3]

Father to Arrogant son :

- Did you get that knowledge by knowing which everything to be heard will be heard, felt, seen, Eka Vigyanena Sarva Vigyanam.

iii) Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि ; आत्मनि खल्वरे द्रष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ५ ॥

sa hovāca na vā are patyūḥ kāmāya patiḥ priyo bhavaty
ātmanastu kāmāya patiḥ priyo bhavati
na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanastu kāmāya jāyā priyā bhavati
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti
ātmanastu kāmāya putrāḥ priyā bhavanti
na vā are vittasya kāmāya vittaḥ priyaḥ bhavaty
ātmanastu kāmāya vittaḥ priyaḥ bhavati
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti
ātmanastu kāmāya paśavaḥ priyā bhavanti
na vā are brahmaṇaḥ kāmāya brahma priyaḥ bhavaty
ātmanastu kāmāya brahma priyaḥ bhavati
na vā are kṣātrasya kāmāya kṣātraḥ priyaḥ bhavaty
ātmanastu kāmāya kṣātraḥ priyaḥ bhavati
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti
ātmanastu kāmāya lokāḥ priyā bhavanti
na vā are devānāṃ kāmāya devāḥ priyā bhavanti
ātmanastu kāmāya devāḥ priyā bhavanti
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti
ātmanastu kāmāya vedāḥ priyā bhavanti
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti
ātmanastu kāmāya bhūtāni priyāṇi bhavanti
na vā are sarvasya kāmāya sarvaḥ priyaḥ bhavaty
ātmanastu kāmāya sarvaḥ priyaḥ bhavaty
ātmā vā are draśṭavyaḥ—śrotavyo mantavyo
nididhyāsitaḥ maitreya ātmani khalvare dṛṣṭe
śrute mate vijñāta idaṃ sarvaḥ viditaḥ || 5 ||

He said, It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [II – IV - 5]

Meitreyi Brahmanam :

- Atma Vigyanena Sarva Vigyanam Pratigya.
- All 2 Pratigya say – Brahman = Material Cause of Creation.
- Otherwise proposition not possible.

Gita :

ज्ञानं ते ऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयो ऽन्यज्ज्ञातव्यमवशिष्यते ॥ ७-२ ॥

I shall declare to thee in full this knowledge combined with Realisation, which being known, nothing more here remains to be known. [Chapter 7 – Verse 2]

- Knowing which nothing remains to be known.
- Maya not Material Cause – Then it will be called, Maya Vidya – not Atma Jnanam, self knowing.
- Brahman also will become product, effect, of Maya.

Gita :

अर्जुन उवाच
प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

Prakrti (Matter) and Purusha (Spirit), also the Ksetra (the field) and Ksetrajna (the Knower – of –the – Field), Knowledge and that which ought to be known-these, I wish to learn, O Kesava [Chapter 13 – Verse 1]

- Maya = Material Cause.

Brahman	Maya
Nimitta Karanam	Upadana Karanam

- For some limited purpose only primary teaching.

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७ ॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam II 7 II

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

- Spider material Cause of Wed
- Earth Material cause of Plant
- Body Material Cause of hair, Nail.

Chandogyo Upanishad : - 3 Example :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ४

Yatha somyaikena mrtpindena sarvam mrnmayam vijnatam
syadvacarambhanam vikaro namadheyam mrttiketyeva satyam II 4 II

O Somya, it is like this : By knowing a single lump of earth you know all objects made of earth. All Changes are mere words, in name only. But earth is the reality. [6 – 1 – 4]

- Clay = Material Cause of Pot
- Brahman = Material Cause of World.

Chandogyo Upanishad :

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ५

Yatha somyaikena lohamanina sarvam lohamayam vijnatam
syadvacarambhanam vikaro namadheyam lohamityeva satyam II 5 II

O Somya, it is like this : By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 – 1 – 5]

- Gold - Ornament

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कर्ष्णायसं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवं
सोम्य स आदेशो भवतीति ६

Yatha somyaikena nakhanikrntanena sarvam karsnayasam vijnatam
syadvacarambhanam vikaro namadheyam krsnayasamityeva satyamevam
somya sa adeso bhavatiti II 6 II

O Somya, it is like this : By knowing a single nail-cutter you know all objects made of iron. All changes are mere words, in name only. But iron is the reality. O Somya, this is the teaching I spoke of. [6 – 1 – 6]

- Iron – Nail cutter (in Vedic period also used nail cutter, beauty, didn't just say – Mithya).

Brihadaranyaka Upanishad :

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्-
ग्रहणाय, दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो
ग्रहीतः ॥ ७ ॥

sa yathā dundubher hanyamānasya na bāhyān śabdān
śaknuyād grahaṇāya, dundubheś tu grahaṇena
dundubhy-āghātasya vā śabdō gṛhītaḥ II 7 II

As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes. [II – IV – 7]

स यथाद्रिं धानेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं
वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदो यजुर्वेदः
सामवेदोऽथर्वाङ्गिरस इतिज्ञासः पुराणं विद्या उपनिषद्ः
श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि ; अस्यैवैतानि
निःश्वसितानि ॥ १० ॥

sa yathādra-edhāgner abhyāhitāt pṛthag dhūmā viniścaranti,
evam vā are'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo
yajurvedaḥ sāmavedo'tharvāṅgirasa itihāsaḥ purāṇam vidyā
upaniṣadaḥ ślokāḥ sūtrāṇy anuvyākhyānāni vyākhyānāni:
asyaivaitāni sarvāṇi niḥśvasitāni II 10 II

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rg-veda, Yajur-veda, Sama-veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations and explanations are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self). [II – IV – 10]

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां
स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके
एकायनम्, एवं सर्वेषां रसानां जिह्वेकायनम्, एवं सर्वेषां
रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्,
एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वेषां विद्यानां
हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं
सर्वेषामानन्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां
पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं
सर्वेषां वेदानां वागेकायनम्, ॥ ११ ॥

sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarveṣāṁ
sparśānām tvag ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ gandhānām
nāsike ekāyanam, evaṁ sarveṣāṁ rasānām jihvā ekāyanam,
evaṁ sarveṣāṁ rūpāṇām cakṣur ekāyanam, evaṁ sarveṣāṁ
sarveṣāṁ śabdānām śrotram ekāyanam, evaṁ sarveṣāṁ saṁkalpānām
mana ekāyanam, evaṁ sarvāṣāṁ vidyānām hṛdayam ekāyanam, evaṁ
sarvāṣāṁ karmaṇām hastāv ekāyanam, evaṁ sarvāṣāṁ ānandānām
upastha ekāyanam, evaṁ sarveṣāṁ sarveṣāṁ visargāṇām pāyur ekāyanam,
evaṁ sarveṣāṁ adhvanām pādav ekāyanam, evaṁ sarveṣāṁ vedānām vāg ekāyanam || 11 ||

As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas. [II – IV – 11]

- Fire – Smoke
- Brahman – Srishti Karanam of Jagat. Yatha Adrishyam...
- Drum – Sound – Sthithi Karanam.
- Rivers – Merge into Ocean – Laya Karana.
- Brahman = Srishti, Sthithi, Laya Karanam = Upadana Karanam.

Word Analysis :

a) Prakrti Cha :

- Brahman to be known as material Cause also.
- Pratigya Drishtanta Anupa Rogat, Since it is in accordance with Proposition and illustration.
- Prakrti = Material Cause
- Vikrti = Product.
- Prakarshena Krti Yogatvat – Prakrti.
- Material Cause – Prakrti – Available for shaping into various products – Playable gold, wood, clay – Prakrti, Pancha Mahabutas.

b) Cha :

- Also, Moreover Signifies Brahman = Material cause also, Nimitta and Upadana also.
- Beginning statement which requires elaboration, corroboration, clarification technical word.

Vakyam :

- Mundak Upanishad – Chapter 1 – 1 – 3
- Chandogyo Upanishad – Chapter 6 – 1 – 3
- Brihadaranyaka Upanishad – Chapter 2 – 4 – 5

Pratigya :

- Eka Vigyanena Sarva Vigyanam Bavati.

c) Drishtanta : Examples :

- Mundak Upanishad – Chapter 1 – 1 – 7
- Chandogyo Upanishad – Chapter 6 – 1 – 4, 5, 6
- Brihadaranyaka Upanishad – Chapter 2 – 4 – 7, 10, 11
- Spider, Earth, Body, gold, Clay, iron, Fire, Drum, Water... All reveal Material Cause.

d) Anuparodha :

- Non contradiction Accordance, Concordance, Harmony Uparodha = Violation stopping – Function Contradiction of Statement.
- Acceptance of Brahman as Material cause is in harmony with Pratigya and Drishtanta of Upanishad.
- If you don't accept Brahman as material Cause, Pratigya will be Violated – Drishtanta will be Violated.

Sutra 24 :

अभिध्योपदेशाच्च ।

Abhidhyopadesaccha

On account of the statement of will or reflection (to create on the part of the Supreme Self, It is the material cause). [1 – 4 – 24]

General Analysis :

- Vedic Statement of Brahman's Visualisation supports my conclusion Srishti Prakriya.
- Before creation – Brahman Visualised. Creation not thoughtless action.
- Hence = Think and act. Generally we act and justify should be like that only.
- So Kamayata - Bahushyam Praja... Abhidya = Visualisation = Dhyanam.
- Vast creation involved - Not Abitaha, Poornata Dhyanam.
- Seeing Poorna Jiva Rasis

Bahu Syam :

- Let me multiply into Plurality. Amoeba – Multiplies by Division.

Didn't say :

- Let me produce may not use some other material to produce.
- Bhagawan = material cause, which multiplies plurality.
- Multiplication belongs to material cause alone not intelligent Cause.
- Visualisation indicates Brahman = Intelligent Cause.
- Kamanam - bhagawans desire – proves – intelligent Cause. Bahubavanam = Material cause – Bhagawans Multiplication.

Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति ।
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

**asanneva sa bhavati, asadbrahmeti veda cet ।
asti brahmeti cedveda, santamenam tato viduriti ।
tasyaisa eva sarira atma yah purvasya ॥ 1 ॥**

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (Anandamaya Kosa), the Self is the essence. [II – VI – 1]

अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य ।
कश्चन गच्छती३ आहो विद्वानमुं लोकं प्रेत्य
कश्चित्समश्नुता३ उ ॥ २ ॥

**athato'nuprasnah, utavidvanamum lokam pretya
kascana gacchati3, aho vidvanamum lokam pretya
kascitsamasnuta3 u ॥ 2 ॥**

Thereupon arise the following questions : does the ignorant, leaving this world, go there? Or, does the knower, leaving this world, obtain That? [II – VI – 2]

Chandogya Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत
तस्माद्यत्र क्व च शोचति स्वेदते वा
पुरुषस्तेजस एव तदध्यापो जायन्ते ३

**Tadaiksata bahu syam prajayeyeti tattejo'srjata
aiksata bahu syam prajayeyeti tadapo'srjara
tasmadyatra kvaca socati svedate va
purusastejasa eva tadadhyapo jayante ॥ 3 ॥**

That existence decided : 'I shall be many. I shall be born.' He then created fire. That fire also decided. 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 – 2 – 3]

- Tad Aikashat – Intelligent Cause. Bahusyam Praja... Yeti = Material Cause.

Abhidhyopadeshatcha :

- Because of Vedic statement of Visualisation also, Brahman has to be known as intelligent Cause.

a) Abhidya - Upadeshat :

- Intense meditation – Before painting, Building, speaking – Visualisation.

Abhidya	Ubhaya
	<ul style="list-style-type: none">- Upadesa- Vyapadishyati- Karna Vitpatti- 5th Case

- Because of Vedic statement of Visualition.

b) Cha :

- Also in addition to reason given in previous Sutra.

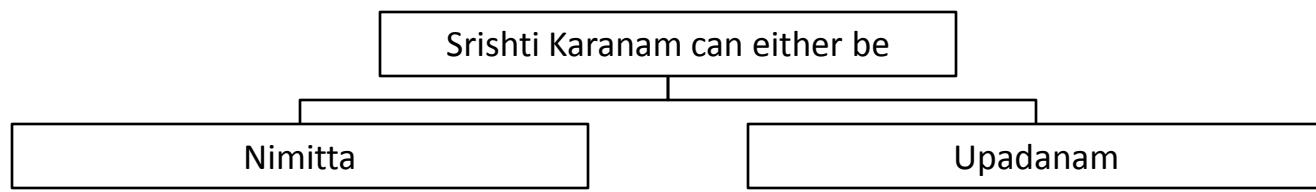
Sutra 25 :

साक्षाच्चोभयाम्नानात् ।

Sakshacchobhayamnanat

And because the Sruti states that both (the origin and the dissolution of the universe) have Brahman for their material cause.[1 – 4 - 25]

- Brahman presented as Sthithi and Laya Karanam in Many places.
- Not stressing Sthithi Karanam. Srishti Karanam can be Nimitta Mantra Karanam.
- It can never be Upadana Karanam.
- Furniture goes back to wood – Material cause only, Not to Creator.



- It is vague. Sthithi and Laya Karanam has to be Material Cause only.

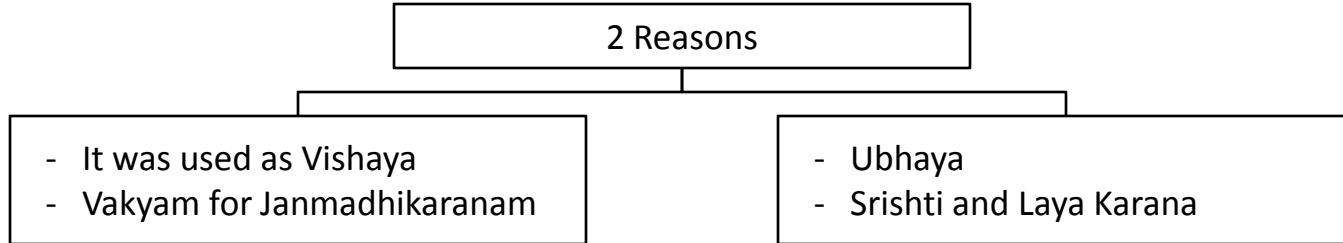
Chandogyo Upanishad :

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि
ह वा इमानि भू- तान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं
यन्त्याकाशो ह्येवैभ्यो ज्याया- नाकाशः परायणम् १

**Asya lokasya ka gatirityakasa iti hovaca sarvani
ha va imani bhutanyakasadeva samutpadyanta akasam pratyastam
yanyakaso hyevaibhyo jyayanakasah parayanam II 1 II**

Silaka Salavatya asked Pravahana, What is the end of this earth? Pravahana said : Space, for everything that exists arises from space and also goes back into space. Space is superior to everything. Space is the highest goal. [1 – 9 – 1]

- Brahman = Srishti and Laya Karanam, Why Shankara can't quote Brighuvalli



Mundak Upanishad :

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

**tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah I
tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti II 1 II**

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

Brahman = Srishti Laya Karanam possible only, if it is Upadana Karanam.

a) Cha :

- Also

b) Sakshat Ubayo Nama :

- Because of explicit, direct mention of both origination and dissolution, Brahman is material Cause.
- Sakshat, explicit, direct or Interpretation required.

c)

Ubaya	Aamnanat
Both	Mentioned – Used in Vedic Statement

- Shankara taken origination and dissolution not intelligent cause and material cause.

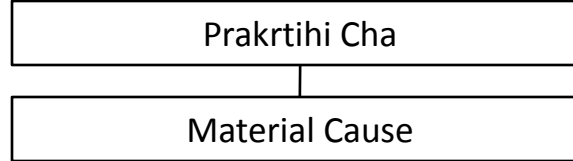
Sruti :

- Chandogyo and Mundak Upanishad.

Lecture 142

1st Chapter :

- All Upanishads reveal Chetanam Brahman, Consciousness as the very cause of universe.
- Both Intelligent cause and material Cause.
- Vyasa focused on Material cause.



3 Reasons :

- a) Pratigya Drishtanta
- b) Abhidyo Upadesha
- c) Sakshat Cha Ubaya Atmanat

Sutra 26 :

आत्मकृतेः परिणामात् ।

Atmakriteh parinamat

(Brahman is the material cause of the world) because it created Itself by undergoing modification. [I – IV – 26]

General Analysis :

Taittiriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानं स्वयमकुरुत ।
तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

asadva idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti || 1 ||

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Tatu	Atmanam	Svayam Akuruta
- Brahman = Subject	- Brahman = Object - Itself	- Created

- Brahman created itself, hence Brahman = Creator.
- Brahman = object of creation also.
- “Brahman = Creator and Created”
- Brahman = Cause and effect, statement of Self creation.
- Creates identity of Cause and effect.
- Cause and effect identical only under, One Condition - it has to be material Cause.

Material Cause :

- Cause – Effect
- Clay – Pot
- Gold – Ornament
- Difference superficial – Avasta.
- Bheda – Mind / Unmanifest Natu Vastu Bheda.

Mind	Unmanifest
Differential	Undifferentiated

- There is identity between cause and effect.
- Brahman = One Substance
- Previously in Undifferentiated Unmanifest form.
- Same Brahman in form of effect.
- When it is in differentiated condition.

Causal	Effectual
<ul style="list-style-type: none"> - Undifferentiated form - Called God 	<ul style="list-style-type: none"> - Differentiated form - Called world

- Indicates – Brahman = Material stuff of Universe.

Mandah	Madhyama
<ul style="list-style-type: none"> - Taittiriya 2nd Chapter – 6th Anuvaka - Satcha Niruktam 	<ul style="list-style-type: none"> - Tad Atmanam - Taittiriya Upanishad : Chapter 2 – 7

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
 स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
 तत्सृष्ट्वा । तदेवानुप्राविशत् ।
 तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
 निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
 विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
 यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
 तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
 sa tapastaptva idagm sarvamasrjata yadidam kinca,
 tatsrastva tadevanupravisat,
 tadanupravisya sacca tyaccabhavat,
 niruktam canirukatam ca, nilayanam canilayanam ca
 vijnanam cavijnanam ca,
 satyam canrtam ca satyamabhavat,
 yadidam kinca, tatsatyamityacaksate,
 tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

असद्वा इदमग्र आसीत् । ततो वै सदाजायत ।
 तदात्मानं स्वयमकुरुत ।
 तस्मात्तत्सुकृतमुच्यत इति ॥ १ ॥

**asadva idamagra asit, tato vai sadajayata,
 tadatmanagm svayamakuruta,
 tasmattatsukrtamucyata iti ॥ 1 ॥**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Satchatya Bavat :

- Brahman itself transformed into universe.

Verb :

- Abavatu - Became manifested appeared

Sat	Tyat
<ul style="list-style-type: none">- Concrete tangible Niruktam Nilam- Moving Chetanam	<ul style="list-style-type: none">- Subtle intangible Aniruktam Anilayam- Non-moving Achetanam

Essence :

- Brahman itself transformed into creation only under one condition.

Verb :

- Abavatu, Intelligent Cause – Can never become effect.
- Carpenter – can't become furniture.
- Potter – Can't Become pot.
- “Becomes” Used only in material cause.

Beginning	Next
<ul style="list-style-type: none">- God world created- Support Brahman is intelligent Cause of Creation	<ul style="list-style-type: none">- God becomes world- Supports idea Brahman = Material Cause of Creation

Essence of Sutra : 2 Sentences :

- a) Sutra talks of identity between Cause and effect.
 - b) Transformation of Cause and effect.
- Both support our conclusion that Brahman = Material Cause of Creation - Essence of Sutra.

Word Analysis :

- Atma Krute – because of self creation.
- Parinamat – Thru – Transformation.
- Brahman is Both Intelligent Cause and material cause of Creation.

a) Atma Krute :

- Self and Creation Sashti Tat Purusha – Creator and Created.
- Kartari Karmani Sashti. Tadatmanam Svayam Kurute - Reflective Pronoun.

Atmanam :

- Not Taittiriya Satchit Ananda Atma

Grammatically :

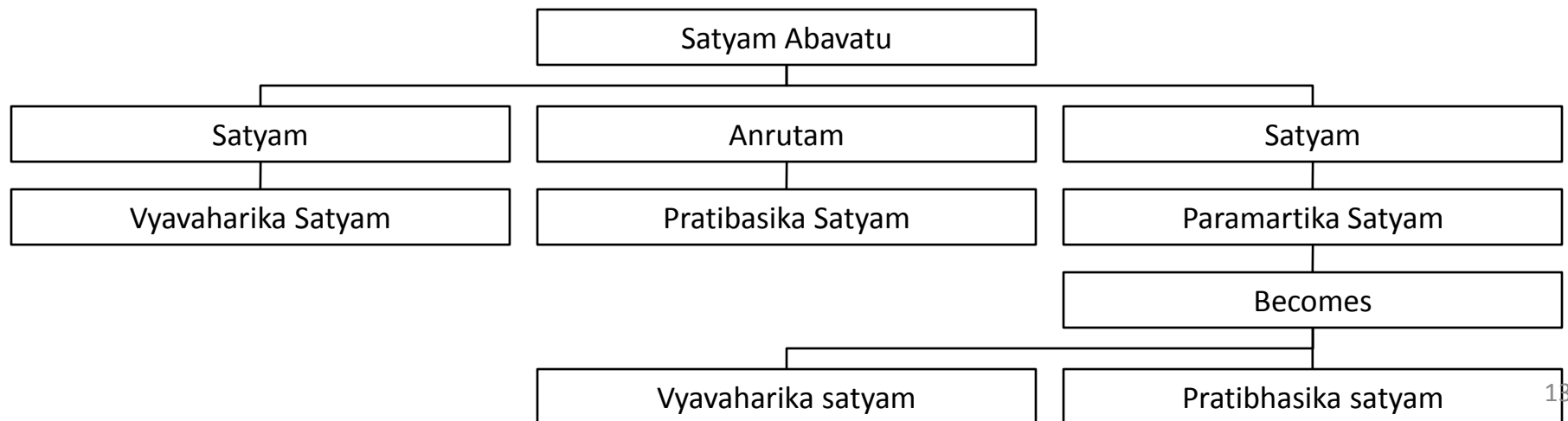
- Brahman created itself, Panchami Vibakti – Because of self Creation.

b) Parinamat :

- Transformation becoming.

Sruti :

- Satcha, Tyatcha, Abavat Satyamcha, Anrutam.



- Abavatu = Crucial – Pariname, Trasformation.
- Pariname – Panchami Vibakti
- By Means of Thru...

Shankara : Taittiriya Upanishad :

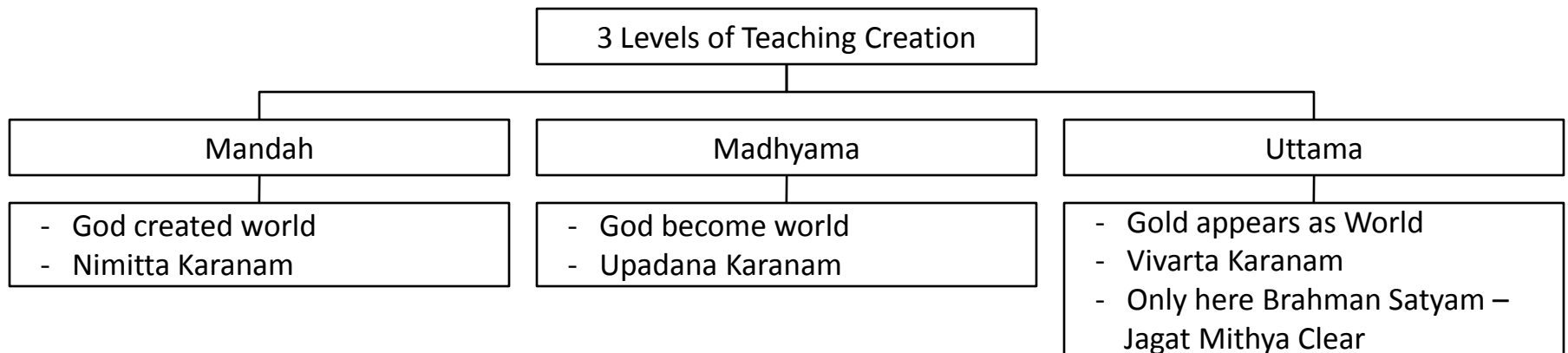
- Tatu Atmanam Svayam Akruta(Chapter 2 – 7 – 1)
- Brahman created itself by itself (Svayam) Brahman is creator and Material cause which created.
- Itself Thru Transformation, for this Transformation, Brahman did not require away other Nimitta Karanam.

Significance : Brahman = intelligent Cause

- Tatu Atmanam Akrute = Material Cause.
- Tatu Atmanam Svayam Akruta(It is Intelligent Cause also)

2nd Point :

- Parinama, Brahman created itself into world through transformation.
- Brahman is not Parinami Upadana Karanam.
- Brahman is Vivarta Upadana Karanam, Since Brahman creates itself through apparent transformation.



- Parinama = Transformation = Vivarta.

Shankara :

- One sutra can be taken as 2 Sutras also.
 - a) Atma Krutehe
 - b) Parinama
- Both can independently reveal. Because of Self creation, Because of identity of cause and effect.
- Brahman is Material Cause of Creation.
- Tadatmanam Svayama Kurute.

Next Sutra :

- Because of transformation Brahman is Material Cause of Creation supported by Satcha, Tyatcha Abavatu.

Sutra 27 :

योनिश्च हि गीयते ।

Yonischa hi giyate

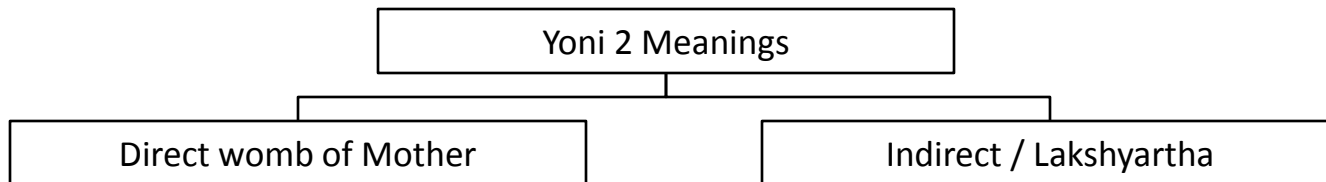
And because (Brahman) is called the source. [I – IV – 27]

General Analysis :

- Vyasa establishes Brahman = Material cause of Creation.
- Upanishad uses clear words which indicate Material cause.

Yonihi :

- Womb of Mother in which child grows.



- If physical body has to be formed, it requires Material Substance outer Annam Material cause for Child Once it is born.
- Annam provided by womb of Mother = Material Cause.

Brahman	Maya
<ul style="list-style-type: none"> - Nimitta Karanam - Father – intelligent Cause 	<ul style="list-style-type: none"> - Mother - Material Cause

Gita :

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ १४-४ ॥

Whatever forms are produced, O Kaunteya, in all the wombs whatsoever, the great Brahma (Mula Prakrti) is their womb, and I the seed-giving father. [Chapter 14 – Verse 4]

- Yoni as Material Cause – used for Brahman.

Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,
Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah ॥ 6 ॥

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation. [I – I – 6]

- Yonihi – Indicates Brahman = Material Cause.

Mundak Upanishad :

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥

Yada pasyah pasyate rukma-varnam kartaram-isam purusam brahma-yonim ।
tada vidvan punya-pape vidhuya niranjanah paramam samyam-upaiti ॥ 3 ॥

When the seer realizes the self-effulgent Supreme Being – ruler, maker and source of the Creator even – then that wise one, Shaking off all deeds of merits and demerits, becomes stainless, and attains the Supreme state of Equipoise. [III – I – 3]

- Brahma Yonim = Material Cause.

Word Meaning :

Dheeyate :

- Brahman is Yonihi, source, Material cause also.
- Therefore Brahman is Material Cause of Creation.

Vishnu Sahasranama :

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥ १०६ ॥

ātmayoniḥ svayañjāto vaikhānaḥ sāmagaṇanaḥ ।
devakīnandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ । । 106 । ।

One who is the source of all; that is, there is no material cause other than Himself for the universe. He is also the instrumental cause. One who excavated the earth, taking a unique form. One who recites the Sama chants. Devakidddd-nandanah: The Son of Devaki in the incarnation as Krishna. The creator of all the worlds. A master of the world. Here it denotes Rama. He who destroys the sins of those who adore Him, meditate upon Him, remember and sing hymns of praise on Him. [Verse 106]

- Yataha – Panchami Vibakti
- Taha = 5th case.

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

Rule No.1 : Panchami

- Apadane Panchami, Jani Kartuhu... Apadanam.
- Material cause – Prakrti

Sutra Panini :

जनिकर्तुः प्रकृतिः ॥ ३० ॥

The prime cause of the agent of the verb jan to be born, is called Apadana. [1 – 4 – 30]

अपादाने पञ्चमी ॥ २८ ॥

When the Apadana-karaka (1 - 4 - 24) is denoted, the fifth case-affix is employed. [2 – 3 – 28]

तदर्थं विकृतेः प्रकृतौ ॥ १२ ॥

After a word being the name of a product, the above-mentioned affix comes, to denote a thing which is the primitive that is serviceable for that. [5 – 1 – 12]

- Yataha – Indicates Upadana Karanam Panchami.

Next Point :

- Sankhya - Achetana Pradhana = Material cause may raise question.
- How Conscious entity is Material cause of Creation?
- Material cause should be Material – Inert Matter alone Material cause.

How sentient entity is Material Cause? No Example :

- We Quote - Urna Nabhi, Srijate Grinnate, Spider, Sentient being is Material cause of Web.
- Hair and nail possible.

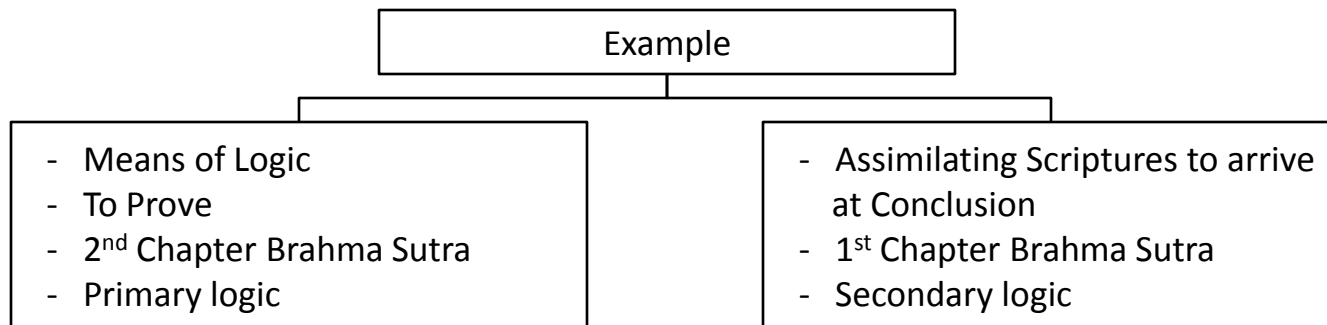
Sankhya :

- Not appropriate example. When spider is Material cause of web.
- Spiders Body = Matter – Supports, Sankhya – Saliva is Material cause – of Web.
- Inert cause produces inert effect.

- Kesha and Loma – Produced by physical Body alone. Matter alone material Cause.
- How Consciousness material Cause?

Shankara :

- Example imp when you are proving something through logic.
- Our example to assimilate Vedantic teaching.



Prakrti – Adhikaranam over Summary :

1) Vishaya :

- Brahman

2) Samshaya :

- Doubt Brahman is Upadana Karanam also. All accept Nimitta Karanam, Controversy – Only in Upadana Karanam.

3) Purva Pakshi :

- Brahman only Nimitta Karanam, Pradhanam – Separate – Upadana Karanam.

4) Siddantin :

- Brahman is Upadana Karanam because of 5 Reasons.

5) Sangatin :

- Adhikaranam in Appropriate place.

एतेन सर्वे व्याख्याता व्याख्याताः ।

Etena sarve vyakhyata vyakhyatah

By this all (the doctrines concerning the origin of the world which are opposed to the Vedanta texts) are explained. [1 – 4 – 28]

- Final Adhikaranam of 1st Chapter.
- Chetanam is material cause of creation.
- Chetana Karana Vada establishment, Refuted indirectly - Achetana Karana Vada.
- Matter is Material Cause of Creation.

Vyasa :

- Took Sankhya - Prominent Achetana Karana Vadhi.
- Nyaya – Veiseshika = Pradhana = Param Anu
- By the refutation of Sankhya philosopher, all other systems of Philosophy - Achetana Karana Vadis Are Answered / Refuted.
- Vyakyataha Repeated 2 times to show end of Chapter.

Summary Samanvaya Adhikaranam :

a) Vishaya : Entire Vedanta

b) Samshaya : Chetana / Achetana Karana Vada.

- 1st Section – 8 Adhikaranam
- 1 – 3 Section – Adhikaranams, Negation of Sankhya
- 4 – 7 Section – Adhikaranam, Vyasa reestablishes - Brahman = Subject matter.
- Chetana Karana Brahman = Subject Matter of Vedanta = Jnanam Brahman

8th Adhikaranam :

- Refutes all other Systems.
- Ati Desha Adhikaranam...